

초 청 장

새 봄을 맞이한 이 때
하나님 은총 중 귀체 만강하심을 비나이다 아뢰을 말씀은
본교에서는 제 9 회 졸업식을 다음과 같이 거행 하오니 하
랑하시고 교문을 나서는 졸업생들의 앞길을 축복하시는 뜻에
서 바쁘실 줄 민사오나 부디 내림하시기를 삼가 바라나이다

기

1. 때 ; 졸업식 3월2일 (수) 오전 10시반
 동창회 3월2일 (수) 오후 1시

2. 곳 ; 승 동 교 회 당

1960년 3월 일

대한예수교장로회신학교 교장대리 노 진 현

귀 하

copy of Edward Adams' letter to Executive Committee dated November 30, 1956,

Dear Members of the Executive Committee:

Material still flows in indicating how seriously the Board is studying the findings of the Lake Mohonk Conference. They will definitely expect us to move forward. I have been laboring with what our next step should be. So far we have left it with the Constitution Committee of Church Mission Conference of which Fran and I are members. But before we meet, we should have some idea of the way we should guide the discussions in that committee meeting. As we will have to meet before Executive Committee, it seems best to put on paper some of my thinking and give the rest of you a chance to shoot at it. I'll be seeing most if not all of you between now and then, but do give me your reaction either pro or con, verbal or written, as soon as convenient.

Very sincerely,

(s) Edward Adams

TWO RECOMMENDATIONS FROM FIELD REPRESENTATIVE

1. That in compliance with Board wishes, a blue-print for future Church Mission relationship be drawn up in the Church Mission Conference for presentation to the Mission and the Board on the one side, and the Korean Presbyterian General Assembly on the other (see following pages)
2. That, though we thus demonstrate our willingness to conform, we draft a more detailed statement than we did at Annual Meeting as to why the Mission feels this action both unnecessary and unwise.
(to be developed later)

SUGGESTED BLUE PRINT FOR CHURCH MISSION RELATIONS TO BE WORKED ON BY THE CHURCH-MISSION CONFERENCE, FOR FINAL PRESENTATION TO GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA AND THROUGH THE EXECUTIVE COMMITTEE AND MISSION TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S....

1. That a date be set when the remaining prerogatives of the Mission, the assignment of the work of missionaries, be turned over to Church Mission Conference.
2. That a date be set (preferably sometime during the 75th Anniversary year-1960-of the arrival of the first missionary in Korea) when the name Korea Mission will cease to be used at which time
 - a. the name Korea Mission will be replaced by the name Korea Committee of Fraternal Workers
 - b. The local Church Station Conferences will take over all responsibility for assignment of missionaries including appointment to various Boards, and the preparing of personnel requests. They will also be responsible for use of such funds as may be allocated to them by the Church - Northern Presbyterian Conferences (Church-Mission Conference) and the preparation and presentation of financial budgets and requests to the same. Its constitution will therefore be revised and enlarged to take care of these functions.
3. That, similarly the Church-N.P. Conference (formerly Church Mission) take over the functions of the Mission, namely the appointing of missionaries to stations to work under church-station conferences, any transfers that may become desirable, and the coordinating and sending on to the Board any requests for withdrawals or increases in the personnel. They would also collect, coordinate, and pass on financial budgets and requests from the church station conferences. Likewise all union cooperation matters and matters having to do directly with General Assembly sponsored institutions and departments would come before this body for review and presentation. Constitutional changes in this body will become necessary.
4. The present station would still function as a "local committee of fraternal workers" to take care of all matters regarding maintenance of fraternal workers, property, transportation, etc., including the arranging of inspirational life and conferences to better the quality of their work. Their one official liaison with the organized church under which they labor would be the right to appoint their own members on the church-station conferences.
5. Annual meetings would still continue under a very limited program and by some such name as "fraternal workers committee of the whole" as "the annual meeting of fraternal workers." Its function would be primarily to hear reports and hold discussion conferences, also to bring in outside speakers to help keep abreast of all that is going on in the Church of Korea. It would coordinate all matters that had to do with maintenance. It would appoint an executive committee to act ad interim. It would have to appoint the Juridical Person. It would have the one point of liaison in the right to appoint representatives to the Central Church Intermission Conference (this could be delegated to Church Mission Conference)

.....

In agreeing to arrangement above, the following "understanding" or "safeguards" should probably be part of the contract:

1. General Assembly would refrain from taking any action mandatory to the Church-Northern Presbyterian Conference without first passing it out as a suggestion and giving full opportunity to the Conference and especially the fraternal worker representatives on the Conference to express their views before the General Assembly

2. The General Assembly respect and abide by all agreements and commitments the former Mission and Board have with other bodies, such as territorial comity, etc. Permission from Board would first be secured for changes.

3. That, though all non-ordained fraternal workers will be expected to take out membership or associate membership in some local church and all ordained workers in some presbytery, and be subject to that body, nevertheless if friction or difficulty develops which cannot be settled by reference to the church-station conference, or in case of failure by the Church-Northern Presbyterian Conference, they may resign from the Korean field. Any matters of church discipline would be referred to their church or court in the U.S.A.

4. In view of the fact that fraternal workers are not immigrants, do not look forward to becoming citizens, but are temporary residents even though for as long as 40-50 years, the Korean Church recognize that they, therefore, must raise their families in such a way as not to become expatriated but to facilitate adjustments in returning to and living in the States.

General Assembly of Presbyterian Church Action, Sept. 1956
(a rough, somewhat literal translation)

to
"As for the subject postponed from Monday as/whether to choose principle two or principle three concerning missionaries, moved that we decide to choose the third idea and as for its enforcement we commit it to the central Church-Mission Conference to cause to be put into operation."

Note:

The action quoted above is so different from action quoted in General Assembly letter (see following) explanation is necessary. The General Assembly letter is not a quotation but an interpretation of the action, with special reference to meaning of "principle three". The quotation marks were used with Korean meaning signifying the importance of the words rather than a literal quote.

.....

.....

Central Church Mission Conference Action, Nov. 27, 1956

It was voted to discuss the two items referred to the Conference by this General Assembly as named in the notice for this meeting.

It was voted to refer the problem presented by General Assembly to each Mission Church Conference to report back to this Central Conference before General Assembly.

xxxxx
~~Resolved~~ *rejoice that the day has dawned*
that the Korean Church can assume the
responsibility for the work of the mission and hope
that this be implemented as rapidly as is wisely possible
through the Church-Mission Conference related to each mission

Moderator
General Assembly of the
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Presbyterian Church of Australia

Dear Brethren:

Our prayer is that God's richest blessings may rest upon your great church.

We are constantly grateful for the missionaries that you have sent out to establish churches and schools, carry on a variety of benevolent enterprises, and to preach the Gospel throughout these 70 years that have passed. Today we are in a new day and feel that there must be some change in our relationship with the different missions as well.

In line with the new ideas of Church administration, as regards the former basis on which the missionary work has been carried on, we feel that there is need for a new method in doing this, so that all the Missions working in the area of the General Assembly, instead of following several different methods, may use the same method in cooperation with our Church, in the various types of work undertaken, and thus produce even greater fruit than before.

In line with this, the 41st General Assembly of the Presbyterian Church of Korea took the following action, referring to the Church Mission Conference the discussion of means for implementing the action.

It is our hope that your church will likewise study this matter, which is felt to be of such urgent importance to our church, and find means of making it effective as soon as possible.

The action of the 41st General Assembly
"That the Missions working in cooperation with the General Assembly of the Presbyterian Church of Korea be integrated with the Church and carry on their work under the direction of the General Assembly."

May the grace of the Lord Jesus Christ be with you in your every endeavor.

Yours in Him,

(s) Lee Tai Young
Moderator 41st General Assembly

(s) Kim Sang Kwon
General Secretary of General Assembly

General Assembly of Presbyterian Church Action, Sept. 1956
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Yours in Him,

(s) Lee Tai Young
Moderator 41st General Assembly

(s) Kim Sang Kwon
General Secretary of General Assembly

Audong

March 29, 1957

CHURCH-MISSION RELATIONSHIPS

Basis for discussion in the Church-Mission Conference

On the basis of the action taken at the last Annual Meeting and the possible changes in Church-Mission relations presented by the Executive Committee to the Stations and the Stations' reactions to them we now recommend for approval by the Stations the following additional steps for the integration of missionary work into the Korean Church. These steps, if generally approved, will become the basis for further discussion on this problem between the Mission and the Korean Church representatives.

1. The Mission shall cease to function as an administrative body for Church work, and its nature and name will be changed into a Missionary Fellowship.
(Suggested date, August 1, 1959)

2. The Church-related work of the Mission shall be integrated into the Korean Church through the Church-missionary representatives' Conferences on the Station and Mission levels.

3. The Missionary Fellowship shall be maintained for the following purposes:

(1) The Maintenance of Spiritual Fellowship.

(2) 1st Alternative

The discussion and formulation of opinions and views on the place and work and aims of the members of the Missionary Fellowship in the Ecumenical Mission, and expression of these views through its representatives on the Church-Mission Conferences, & when desirable, to the Church here and at home. It is understood that this does not reserve any administrative or veto power over the Church-Mission Conferences.

2nd Alternative

It shall meet to consider matters related to the service of members of the missionary fellowship in the broadening fields of ecumenical service. It shall have no administrative functions beyond matters specifically delegated to it, and the expression of the views of this body, either through its representatives on the Church-Mission Conferences or directly to the Korean Presbyterian Church or the Presbyterian Church U.S.A. or Board shall be for information only and shall have no binding authority.

(3) The selection of the representatives of the Missionary Fellowship on the Church-Mission Conferences and other bodies.

(4) The conduct of all purely missionary-related business, such as: juridical person, missionaries' living, medical care, language study, orientation, and the like.

(5) (Other functions as developed in the working out of the plan.)

(6) It is understood that if the above steps are approved a revision and enlargement of the present Church-Mission Conference constitutions will be in order. It is also understood that a new Constitution and By-Laws shall be prepared for the Missionary Fellowship.

S. H. Moffett
Letter #57-10

April 25, 1957

Dear Members of the Mission:

Because the Conference at Prapat is an important mile-stone in the history of the Cooperative Christian effort in Asia I am having this early copy of the actions taken and mimeographed for distribution to the members of the mission.

Very sincerely,

Ned Adams

Edward Adams

PLAN OF FUTURE ACTION ADOPTED BY THE EASTERN ASIA CHRISTIAN CONFERENCE
HELD AT PRAPAT, MARCH 18-26, 1957

P R E A M B L E

We who have gathered in Prapat represent a wide group of East Asian Churches. We have come from many Christian traditions and confessions found in fourteen countries of the region, and with us are brethren from churches in other areas of the world.

We have gathered here to seek new insight and strength that will enable us to discern the movement of God's Spirit in the events of our time and to fulfill in Asia and the world God's purpose in our day and generation. Our common evangelistic task has been given to us by our common Lord, who is Lord both of the world and of the Church. We would commit ourselves in common obedience and fellowship to the dynamic pursuit of this divine obedience.

Already as a result of our meeting we have come more fully to realize that the churches in Asia are eager and ready to share in the world-wide task of Christian mission, particularly in the evangelistic task so insistently needed in our contemporary situation, and to engage in these tasks unitedly, convinced that "we can do together what we cannot do separately."

This conviction of our need of one another and of the decisive urgency of our participation in the task of mission has come as a direct result of the joint effort of the I.M.C./W.C.C. in strengthening the Christian movement in this part of the world through their secretaries for East Asia. Other factors also have contributed toward this new awareness of responsibility and resource. They all, nevertheless stem from the great ecumenical movement which has grown from strength to strength since 1910, expressing itself in its world-wide setting of the two ecumenical bodies, the I.M.C./W.C.C., of which we are, and seek ever to be, a part.

The East Asia Secretariat was envisaged first at the I.M.C. meeting in Tambaran, Madras, in 1938, and implemented by action of the first Eastern Asia Christian Conference held at Bangkok 1949 under the sponsorship of the I.M.C./W.C.C.

We are here once again at the call of the I.M.C./W.C.C. and by the authority of our respective churches and councils to enlarge and strengthen the function and sharpen the relevancy of this instrument of the East Asian Churches, and to provide it with a regional base for more effective operation in the discharge of our ecumenical task.

Therefore to this end, we resolve that:

Section I :

1. This conference recommends to the member churches of the W.C.C. and the N.C.C.s which are constituent units of the I.M.C., situated in East Asia, that an Eastern Asia Christian Conference be constituted as an organ of continuing cooperation among the churches and Christian Councils in East Asia, within the framework of the I.M.C./W.C.C.

2. This conference appoints an Interim Committee to convene three years from now the next Eastern Asia Christian Conference. At this conference definite action shall be taken with respect to the above recommendation. The churches and Councils in East Asia are requested to send representatives to this conference empowered to take such definitive action.

3. The Interim Committee shall be constituted and shall function as provided in the proposed plan for the Continuation Committee.

4. In connection with the calling of the next conference the Interim Committee will decide and take action on:

- a. the number of representatives each church and council will send to the next meeting of the Conference.
- b. the allocation of the representatives to the conference of a church which is international, among the nations in which that church exists. This allocation shall be made in consultation with and with the consent of authorities of the church concerned.
- c. representation at the conference of churches in the area whose present representation in the W.C.C. is through their parent bodies.

Actions taken by the Interim Committee under a., b., and c. above will be reviewed at the next meeting of the conference and, whatever modifications are necessary, will be embodied as part of the constitution of the E.A.C.C.

Section II :

5. This conference recommends that the structure and functions of the proposed E.A.C.C. be as follows:

- i. The E.A.C.C. will be composed in the first instance of those member churches of the W.C.C. and those N.C.C.s which are constituent units of the I.M.C. which are situated in this area and which decide to come together in such a conference.
- ii. The Australian Council for the W.C.C. and the National Missionary Council of Australia jointly, and the New Zealand National Council of Churches shall be invited to join the E.A.C.C. as fraternal members having a representation of two from New Zealand and three from Australia. These representatives shall have the same rights as the other representatives from churches and Councils in the Conference.
- iii. There shall be invited to every meeting of the E.A.C.C., consultants appointed by the I.M.C. and the W.C.C. (in the appointment of these consultants care should be taken to include representatives of missionary societies working in this area).
- iv. The Conference shall normally meet once in four years.

- v. The Conference shall appoint a Continuation Committee composed of the officers of the Continuation Committee appointed by the Conference and one representative from each country represented in the Conference either by a member church of the I.M.C. or a national Christian council, together with one representative of the I.M.C. and the W.C.C. respectively. In the appointment of the Continuation Committee, care will be taken to maintain a balanced representation between the confessions.
- vi. When the Continuation Committee is appointed five of its members shall be designated as a Working Committee with the others normally functioning as corresponding members. Any member of the Continuation Committee shall be entitled to attend any meeting of the Working Committee. If and when some very important decisions have to be taken by the Continuation Committee the whole Committee shall be convened. All papers connected with the meetings of the Working Committee shall be sent to all members of the Continuation Committee. The Working Committee will meet at least once a year and the Continuation Committee will meet at least once between meetings of the Conference.
- vii. The Continuation Committee shall have as its officers a chairman and a vice-chairman who will be members ex officio both of the Continuation Committee and of the Working Committee.
- viii. The East Asia Secretary or Secretaries and the I.M.C. and W.C.C. representatives shall also be members of the Working Committee. The Secretary or Secretaries shall not be entitled to vote.
- ix. The Secretary or Secretaries of the East Asia Secretariat of the W.C.C./I.M.C. shall be appointed jointly by these bodies on the nomination of the Continuation Committee. They also shall be the Secretaries of the Continuation Committee.
- x. The procedure to be adopted in the election of the Continuation Committee and its officers shall be election by the Conference on the nomination of the Steering Committee of that Conference made with due consideration of the desires of the delegations involved.
- xi. The Continuation Committee will discuss and bring recommendations for decision by the E.A.C.C. from time to time on the question of inviting churches in the region who are not members of the E.A.C.C. or of the W.C.C. to join the E.A.C.C. or to send representatives to its meetings as observers.
- xii. The Continuation Committee and the Working Committee will guide the Secretariat in the fulfillment of its duties. Reports of the work of the Continuation Committee will be sent to members of the E.A.C.C. from time to time.

Section III;

- 6. In as much as according to the formulation of the Bangkok W.C.C./I.M.C. Consultation of March 1956, Plan I therein set out can be put into operation by the I.M.C./W.C.C. on the recommendation of this Conference, it is resolved that:
 - I. The functions of the East Asia Secretariat of the W.C.C./I.M.C. be enlarged to include:

- a. survey of the mission of the Church in East Asia to the end that the total resources of personnel and funds may be directed to the fulfillment of this mission;
- b. Consultation on issues of comity, missionary policy and other subjects of common concern among the churches in this area and the missionary societies related to them;
- c. Promotion of the participation of the Asian Churches and Councils in the program and activities of the I.M.C./W.C.C., and help to these two world bodies by keeping them constantly informed about the concerns and convictions of the Asian Churches with regard to the common ecumenical task.
- d. Visitation of the churches and councils in the area.
- e. Encouragement of closer contact and mutual sharing of experience between the churches in Asia and cooperation between them in functional activities through conferences, exchange of information and visits of international and interdenominational teams from within the area for specific purposes.
- f. Exchange of information concerning personnel needs in East Asia which may be met by churches in other parts of the area; encouraging and facilitating the securing of such personnel; the sharing of the experience of the churches in international and interdenominational exchange of personnel. Such exchange shall be the primary responsibility of the churches themselves both to find personnel and support them. Where the funds of the churches concerned are found to be inadequate for this kind of program additional support shall be sought from outside sources.
- g. To help in interpreting and coordinating the program of the Division of Interchurch Aid and Service to Refugees of the World Council of Churches in East Asia and to collaborate with the national Christian councils at their request in fulfilling the purpose of ecumenical Inter-Church Aid. This is to be understood to mean the collation and distribution of information concerning material and personnel, the transmitting of gifts where this is necessary, and such services as will strengthen the relationship of the churches and national Christian councils in East Asia with one another and with the W.C.C. in furthering the aims of Inter-Church Aid.

II. The W.C.C./I.M.C. be requested to accept the Interim Committee appointed by this conference as the committee that until the next meeting of the E.A.C.C. will guide the East Asia Secretariat in its appointed task.

III. The W.C.C./I.M.C. be requested to enlarge the East Asia Secretariat to include a secretary and an associate secretary or associate secretaries and that in the appointing of these secretaries for the next period the W.C.C./I.M.C. treat the Interim Committee as the Nominating Committee.

7. The financial provisions for the carrying out of the plan and the functions envisaged above will be as follows:

1. There shall be a budget providing for the expenses of the secretariat (salary, travel, etc.) This budget will be the responsibility of the I.M.C./W.C.C.

- ii. There shall be a budget providing for the expenses of the meetings of the Working Committee and the Continuation Committee, and the E.A.C.C. Funds for this budget shall be found by contribution from the I.M.C./W.C.C. the member churches and councils of the Conference and missionary societies working in this area.
- iii. There shall be a budget to cover the cost of international and ecumenical tasks to fulfill the function of the East Asia Secretariat described above. Funds for this budget shall be provided by contributions solicited in the first instance from themselves and councils in the E.A.C.C. together with contributions from other churches, from missionary societies, from their cooperative agencies and from other sources.
 In making these financial arrangements care should be taken not to interrupt any of the financial relationships that now exist between church, and between church or national Christian council and any of its supporting agencies.
- iv. The Interim Committee with expert advice from the I.M.C./W.C.C. will work out all the details of financial operations their procedures and methods which the E.A.C.C. will need to adopt. These details of financial administration will be presented at the next meeting of the E.A.C.C. for its approval.

Section IV :

- 8. This Conference recommends that when at the next Conference the E.A.C.C. is definitely constituted:
 - a. the function of the East Asia Secretariat mentioned above shall be stated as the functions of the E.A.C.C.
 - b. the financial arrangements set out above, with whatever modifications are necessary be adopted as the financial provisions for the E.A.C.C.

J.H. Moffett
April 26, 1957

Letter #57-11

Dear Members of the Mission:

Under normal conditions I wouldn't bother you with this material which L.K. Anderson has sent me from Africa but, in the light of our present interests in Korea, I am sure that some at least would appreciate knowing about what is going on in a sister mission. The conditions in Africa are so different from ours it is difficult to make comparisons. They have no General Assembly as yet but they are in the midst of a ferment and a drastic reorganization which is not entirely unsimilar to our own.

Very cordially,
Edward Adams
Edward Adams

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MISSION PRESBYTERIENNE
B.P. 187
Yaounde, Cameroun

Yaounde March 31st, 1957

Dear Ned,

The indirect request written in your last general letter to the F.R.'s. evoked a sympathetic response in my heart. I too am casting around for anything that might possibly give us guidance as we strike out on these troubled and uncharted waters. So much so, indeed, that I'm breaking in upon this Sabbath's hallowed morning hours to copy the enclosed list of actions taken by the Mission last August hoping they will be of some help to you. I doubt if they will however, as most of the things we have recommended have already been accomplished with the development of your great church, for we are only about one-fourth your size.

Recommendation No. 3 has just been carried out. This past week we prepared the Docket and made preparations for the Conference which will be held in July. One of the problems that presented itself was that of making the necessary reports intelligible to both African and missionary. Formerly each of our seventeen stations wrote and read a full report of the year's activities to Mission Meeting. But now that stations, as such, are no longer supposed to exist what should we do? We decided to have the head of each department of work (i.e. medical, educational, etc.) send in their report to the chairman of each committee of Mission or Church, so that all medical activities of Church and Mission will appear in one report. For Church affairs we are asking that the representative chosen from each Presbytery present his report of the year's work.

Recommendation No. 9 has been refused for reasons best known to the folks at home. It leaves us holding the bag in a very literal sense and I am afraid there is going to be a lot of hard feeling between missionary and African developed as a result. An African will accept without question the decision of the highest authority, but if there is any chance to "summon" to a higher authority, they take advantage of it. I know I shall be considered an obstructionist from now on by having to protect the funds for educational and medical work which the church will want to absorb for the betterment of living conditions of the leaders of the Church. I rather envy you the presence of John Smith and others as you wrestle with your problems, it's kind of hard to have to shoulder the responsibility alone. However I have been proved so wrong in my judgements so many times that I bow to the decision of the Board, what else can you do?

It appears as if we shall be able to form our own General Assembly in December of this year, so the Planning Conference to be held in July will have the responsibility of working out the plans for integration. Probably the results of that meeting will be of much more value to you than this brief outline of the preliminary recommendations that started the ball rolling. If you would like to have a copy of the Minutes let me know and I'll send you a copy. If you are having the same experience as we then your desk is surfeited with all manner of junk coming from all manners of committees and commissions from Geneva to Timbuctoo, so I won't burden you with anything else unless you'd like to have it.

Paul Lindholm is due in a couple of hours. We are looking forward to a two weeks course with him and two different areas of our field. I pray that lasting results will follow, we're in the doldrums as far as stewardship and its spiritual content is concerned.

With every best wishes to you as you go through these trying days. It's fun making history, but one can sometimes wish that history-making could slow up for a while.

Fraternally yours,

L.K.Anderson.

* * * * *

Decisions of Mission taken in August 1956

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1. That the Board of Foreign Mission authorize the dissolution of the West Africa Mission as a legislative body for all matters relating to the Cameroun Presbyterian Church (see Recommendation 4 below). This dissolution is to take place at the time of the establishment of the General Assembly of this Church.
2. That in the interim period until the process of integration of the Mission and the Church shall have been achieved, beginning with 1957, the West Africa Mission will delegate its responsibilities (see 4) including the assignment of missionary personnel, to a representative Planning Conference. This Conference shall be composed as follows:-

	Member:
Each Presbytery shall choose one representative, an elder or pastor, African or missionary.....	10
Medical Committee shall choose one African and one missionary from each of the three Synod areas....	6
Primary School Committee shall choose 1 African, 1 missionary from each Synod area.....	6
Council of Church Women shall choose 1 African and 1 missionary from each Synod area.....	6
Each Mission institution (College, Normal School, Seminary etc.) shall choose 1 African and 1 missionary from its staff	12
The members of the Mission Executive Committee...	8
The members of the Administrative Council of the Church...	10
Total	58

3. That the Executive Committee and the Administrative Council of the Church prepare the docket of the Representative Planning Conference and set the date and place.
4. That the Boards, Committees and Institutions of the Mission formerly reporting to Mission Meeting shall submit their reports in writing to the 1957 Planning Conference.
5. That the Planning Conference consider the progressive integration of these committees and Boards into the Synods and General Assembly when established, and that this conference establish its own Finance Committee.
6. That each Board of each Institution mentioned in No. 2, above, shall choose from its staff its delegates for the 1957 Conference.
7. That the president of the Administrative Council of the Church convene the first session of the 1957 Conference and that this session elect a president and vice president.
8. That the structure of the Planning Conference be submitted to the Presbyteries of the Church and to the Board of Foreign Missions for approval, and that the Presbyteries and the Board present their suggestions to the Executive Committee and/or the Administrative Council of the Church.
9. That the treasurer of the Board of Foreign Missions be invited to attend the Planning Conference in 1957.
10. That each organization, presbytery, committee, council or Board which sends one or more delegates will give a contribution of 5000 francs (\$30.00) for each delegate for his transportation and entertainment.
11. That a special appropriation of \$1000 be requested of the Board to meet the incidental expenses in connection with the 1957 Planning Conference.
12. That the missionaries meet in August 1957 at Elat for several days for inspiration and fellowship and to consider and act upon the report of the following committees:

Auditing, "Drum Call", Executive Committee (insofar as its actions affect the missionary fellowship), Examining Physician, Furlough, Hope School (for mission children) House Furnishings, Vacations, Orientation (insofar as it affects missionaries' relationship to the missionary fellowship and language study).
13. That all lay and ordained missionaries who have not already transferred their membership from their home church or Presbytery to the Presbyterian Church in Cameroun or to its presbyteries, be urged to do so and become either affiliated or regular members in the local church or presbytery where they reside.
14. That these recommendations be mimeographed in both English and French for use in the Mission Meeting (1956) and that they be printed in Mission Meeting Minutes in both English and French.

Complete

Tentative Report of
Committee of Four
May 1959

MUTUAL AGREEMENT
between
Presbyterian Church of Korea
Board of Foreign Missions Presbyterian Church U.S.A.
Korea Mission of B.F.M., Presbyterian Church U.S.A.

(Note - The word "Mission" has been used pending decision as to the future name.)

In the drawing up of this statement of mutual understanding and agreement we wish, first of all to give thanks and praise to Almighty God for the marvelous way in which His Spirit has worked in the hearts and lives of the Korean people in revealing Jesus Christ as Saviour and Lord. We would also bear witness to the close and friendly relations that developed and have continued to exist between the Presbyterian Church of Korea and the Presbyterian Church U.S.A. through the missionary representatives they have sent.

In the initiation of this agreement we wish to reaffirm the following principles gleaned from the experience of the past but considered by all of us as still valid for our relationship in the future development of the church.

The Principle of Stewardship

1. That self-government, self-support, and self-propagation are essential to the spiritual vitality and integrity of any Church.
2. That a Christian Church must support financially its own governing body, its own officers, offices, and activities, to remain a spiritual, vital, and independent Church.
3. That funds from abroad must be administered so as not to jeopardize the Christian Church's stewardship responsibilities and only along lines that will encourage and stimulate more sacrificial giving.
4. That funds from abroad must be administered in a way to create a sense of accountability to have them used according to the purposes for which they were given.

The Principle of Ecumenical Fellowship

1. That personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated.
2. That the highest expression of ecumenical fellowship is achieved between sister churches by the representatives of the receiving church and the giving church meeting together in conference as representatives of the two churches concerned.

The three parties to this agreement also accept the accompanying two documents as part of the agreement; namely: 1) timetable for implementing the integration and 2) the revised constitutions for the Church-Mission Conference and the Church-Station Conferences.

I. The Presbyterian Church of Korea

1. Agrees to recognize that the Church-Mission Conference shall function as a committee of the General Assembly and of Presbyteries concerned with the assignment of missionary personnel and funds for the work of the church and its institutions.
2. Agrees to take over the responsibility for work assignment of all missionaries (fraternal workers), to be directed through the system of Church-Mission and Church-Station Conferences.
 - a) In the assignment of work to missionaries the consent of the person involved shall first be secured.
 - b) Assignments of work will be made in consideration of community agreements between the Mission Boards. Any exception will be made only after agreement with the Boards concerned.
 - c) Recognition shall be granted to the right of the continuing missionary (fraternal worker) fellowship to select their own representatives on the Church-Mission Conference, and Church-Station Conference. In the case of other Boards or organizations where the constitution requires missionaries (fraternal workers) representatives the missionaries (fraternal workers) will nominate their representative to serve on the organization, said nominations to be ratified by the Church Conference concerned.

Please attach to your copy of the Mutual Agreement the following omission which the committee has agreed to but was left out in process of copying. It should follow Section I, subdivision 2, after paragraph c), on page 3:

- d) Recognition will be given to the right of the missionary (fraternal worker) to conduct all business that has to do with missionary (fraternal worker) maintenance. And also the right to discuss and make such recommendations as they desire both to the Church-Mission Conference and the Church-Station Conferences and to the Board.

II. Board of Foreign Missions of the Presbyterian Church in the U.S.A. agrees to:

1. Recognize in this new arrangement between the Church and the Mission, that the Church is now the only authority on the field for the conduct of all church work and church projects.
2. Recognize the Church-Mission Conference and Church-Station Conferences as General Assembly's agent for directing all forms of church work in which the Board participates cooperatively either through gifts of personnel or money. It also recognizes the right of these conferences on behalf of the General Assembly to prepare estimates of budgets and personnel needs and when such are granted to direct them in line with agreements mutually arrived at.
3. Recognize that a closer partnership has been entered into and that there will be a more direct relationship with the Board through their field representative.

III. Korea Mission of the Board of Foreign Missions of the Presbyterian Church U.S.A. agrees to:

1. Relinquish all rights to function as an administrative body for Church work. Its nature and name will be changed into a fellowship. It agrees to implement this not later than August 1, 1959 as per accompanying schedule.
2. It, therefore, agrees to integrate into the Korea Presbyterian Church through the system of Conferences all work that directly concerns the life of the church such as projects supported by funds from the Presbyterian Church U.S.A., the preparation and direction of the budgets, and the assignment of work of missionaries (fraternal workers).
3. Agrees that the ordained missionaries (fraternal workers), as heretofore, will recognize the right of the church judicatories to exercise ecclesiastical authority over them as long as they continue in relationship with this church. The unordained missionaries agree to accept such status, obligations, and privileges as the church and its institutions may decide to confer in consultation.

APPENDIX I

SCHEDULE

The schedule for integration is very largely past. All ecclesiastical functions have been in the hands of the church for many years. Since Liberation practically all institutions have had a minority of missionaries serving on them at the invitation of the Korean church. The assignment of missionaries as far as the relationship within the Presbytery or within an institution controlled by the church has been by invitation and assignment. Since February 1956 the preparation of the annual budget coming from the Presbyterian Church U.S.A. to the Presbyterian Church of Korea has been in the hands of the Church-Mission Conference. Similarly when the funds are sent, their disposition is controlled by this Conference. The only remaining function left to be turned over are the preparation of: 1) special financial budgets for old and new projects, and 2) the assignment of missionaries to their station and the supervision of their work within the area of the station. These remaining functions shall be turned over to the church as follows:

- 1) Upon the consummation of this agreement all these functions shall become a matter of consultation in the respective Church-Station Conferences and the Church-Mission Conference before they are decided on by the Mission and sent to the Board of the Presbyterian Church U.S.A.
- 2) The preparation and direction of the special financial budgets will be made final in the decision of the Church-Mission Conference after July 1, 1958.
- 3) The responsibility for allocating missionary personnel to Stations and their work within the Station shall be made final in the respective Conferences by August 1, 1959. At this time the Mission as an administrative organism will cease to exist according to the mutual agreement made by the Presbyterian Church of Korea, Board of Foreign Missions of the Presbyterian Church U.S.A., and the Korea Mission of the Board of Foreign Missions, Presbyterian Church U.S.A.

APPENDIX II

(Revised Constitution for Church-Mission Conference to be drafted as soon as possible for consultation of all involved.)

The members of this comm. shall be elected by presbytery. In cases where more than one presb. is repres., representatives to the body shall rotate among them.

APPENDIX II

Rules & By-Laws for Presbyterian Church of Korea's Committee for Presbyterian Church U.S.A.'s Mission

I. ORGANIZATION

1. Name. The name of this committee shall be:

Presbyterian Church of Korea's Committee for Presbyterian Church U.S.A. Mission

or

Committee on the overseas work of the Presbyterian Church U.S.A. in the Korea Church

2. Purpose. The purpose of this committee is to implement the mutual agreement entered into between the Presbyterian Church of Korea, the Presbyterian Church U.S.A., and its Mission. This agreement shall be attached to these by-laws and become a part of it.
3. Location. This Committee shall have as its official address 91 Second Street, Chongno, Seoul, Korea.

II. MEMBERSHIP & OFFICERS

4. Membership Distribution. Members of this committee shall be equally distributed between representatives of the Presbyterian Church of Korea and the Presbyterian Church U.S.A.
5. Representation. The members of this committee shall be constituted through election from the ^{church} Church-Station area committees (See section ^{Presby. + Station respectively}), and the Clerk of General Assembly and the Field Representative of the Presbyterian Church U.S.A. as ex officio.

Church-Seoul Station Area Committee	2 nationals, 2 missionaries
Church-Taegu Station Area Committee	2 nationals, 2 missionaries
Church-Andong Station Area Committee	1 national, 1 missionary
Church-Chungju Station Area Committee	1 national, 1 missionary
The Clerk of General Assembly	
The Field Representative of the Presbyterian Church U.S.A.	

These shall be chosen on a three year rotation basis.

6. Officers. The officers of this organization shall be: Chairman, Vice-Chairman, and two secretaries; the secretaries shall be a Korean language secretary and an English language secretary.
7. Tenure. The length of tenure of officers of this organization shall be one year.
8. Field Representative. Though the field representative is not an officer of this committee, except by election; he is an appointee of the Board serving ex officio on the Committee as well as the Board's liaison officer to the Presbyterian Church in Korea and an administrative officer to the missionary fellowship. The responsibility of the field representative to this committee shall be in consultation with the General Secretary of the General Assembly to receive and present the business to come before each session of the committee and to inform the various organizations concerned of the decisions that have been reached.

In relationship to the Presbyterian Church in Korea his responsibility shall be to interpret adequately the policies and plans of the Board and to gather interpretative information from the Church to guide the Board in its policy formation. He is further authorized to confer with the Church leaders on all matters of common concern and to relate the Board and Church in a closer bond of fellowship and partnership for the strengthening and enlargement of the work.

III. DUTIES AND STRUCTURE

9. Duties. The duties of this committee shall be:
 - 1) Programing. To plan the future program of that part of the work of the Presbyterian Church in Korea with which the Presbyterian Church in the U.S.A. is related.
 - 2) Estimates. To prepare and send to the Board of the U.S.A. Church estimates of personnel and funds needed from the Board to carry out the program, with indications of what proportion this may be to the total employed or raised.

- 3) Channel. To channel such grants of personnel and funds to their designated objectives.
- 4) Assigned Functions. To carry out such other functions as the Presbyterian Church in Korea or Presbyterian Church in U.S.A. may desire to commit.
- 5) Reports. To collect reports from all institutions or projects in which personnel or funds from the Presbyterian Church U.S.A. are used. These will include financial reports and statement of proper audit wherever funds have been received. The date when these are due shall be the last day of June. Financial reports may cover the last fiscal year of the institution reporting.

10. Structure. This committee shall further organize as follows:

- 1) Sub-Committees. To better carry out these duties the following sub-committees shall be formed. These committees may be added to or decreased at the discretion of this committee without considering these Rules & By-Laws to have been changed.

- | | |
|-------------------|-----------------|
| 1. Evangelistic | 5. Publications |
| 2. Educational | 6. Financial |
| 3. Medical | 7. Personnel |
| 4. Social Service | |

- 2) Conferences. At least once a year, in order that proper functional consideration may be given to the work, a conference shall be held prior to the committee meeting. The findings of these conferences shall be a part of the business of the committee meeting following. Three special conferences shall be organized as follows: others may be called.

- 1) The Special Educational Conference

- One representative from each university or college
- One representative from the middle or high schools of each Mission-Station territory
- One representative of the primary schools or Bible Institutes
- All the members of the Church-Mission Conference

- 2) The Special Medical Conference

- Two doctors and two nurses (one missionary, one Korean, in each case representing each hospital)
- All the members of the Church-Mission Conference

- 3) The Special Social Work Conference
One representative of rural work
Three representatives of the charitable work organization
All the members of the Church-Mission Conference

The above representatives to the Special Conferences shall be elected by the districts or forms of work they represent.

The expenses of each of these Special Conferences shall be borne by the Conference.

IV. MEETINGS

11. This committee shall have four meetings per year, dates to be set at the convenience of the committee and in light of other meetings.
12. Special meetings shall only be called by the Chairman upon the signed request of three or more members of the committee.

V. AREA CHURCH-STATION CONFERENCE

13. In order to make more effective the responsibilities of this committee, various area conferences shall be formed. The basis for such conference shall be the residence of one or more missionaries. More than one presbyter may participate in such an area conference. Such area conferences may draw up their own rules and by-laws, but it is expected that they be patterned somewhat after this constitution and that they be approved by this committee before becoming operative. They then become a part of these rules and by-laws. Each recognized conference will select and send its representatives to this committee according to the schedule in II 5.

VI. AMENDMENTS

14. As this committee of the Presbyterian Church of Korea represents the point at which the Presbyterian Church of Korea and the Presbyterian Church U.S.A. work together to preach the Gospel of Jesus Christ and to build His Kingdom, it is expected that if either party wishes to make alterations in the Agreement or the Rules & By-Laws they will submit their suggestions to the other church through this committee, so that a committee opinion may be attached as the suggestion passes on to the other church.

The committee itself may take the initiative and by a two-thirds vote send suggested changes to both church (the Board of Foreign Missions of the Presbyterian Church in the U.S.A. will represent the U.S.A. Church) which becomes valid when ratified by both.

8.) report

May 10, 1957

Letter #57-14

Dear Members of the Mission:

The accompanying documents need one more before completion but I am distributing as prepared for your early information.

In line with Executive Committee action #57-36 your two representatives met with the Korean members of the special committee appointed by the Church-Mission Conference to draft an "Agreement". This is the tentative result. When the Board Deputation arrives and starts a tour of the local Church-Station Conferences this will doubtless be the basis for discussion. Any changes could be made by the committee itself, if and when it meets prior to the Church-Mission Conference which meets June 19-25. At this gathering the wording will tend to congeal. When it goes to Annual Meeting and General Assembly, it will be much more difficult to change as our Korean friends will have already agreed to the wording. All suggestions therefore for the wording should be in my hands before the Church-Mission Conference.

The returns of the ad interim vote of the Executive Committee has resulted in the following members becoming the Mission's representatives at the enlarged meeting of the Central General Assembly-Missions Conference:

Miss Olga Johnson
Rev. S.R. Wilson
Rev. Archibald Campbell
Miss K.E. Clark
Rev. R.A. Torrey, Jr.

Rev. H.J. Hill
Rev. J.T. Underwood
Rev. F. Kinsler
Rev. H. Voelkel
Rev. E. Adams

Our allocation was 10 and the 10 were made up by taking all of our representatives on the above mentioned Conferences and the Church-Mission Conference plus Miss Johnson to represent the women.

Sincerely,

Edward Adams

Edward Adams

EA:mas

P.S.: It is hoped a new draft of the Constitution and Korean version of all three will be available before the team starts on the tour.

Edward Adams

EA:mas

MUTUAL AGREEMENT
between
Presbyterian Church of Korea
Board of Foreign Missions Presbyterian Church U.S.A.
Korea Mission of B.F.M., Presbyterian Church U.S.A.

(Note - The word "Mission" has been used pending decision as to the future name.)

In the drawing up of this statement of mutual understanding and agreement we wish, first of all to give thanks and praise to Almighty God for the marvelous way in which His Spirit has worked in the hearts and lives of the Korean people in revealing Jesus Christ as Saviour and Lord. We would also bear witness to the close and friendly relations that developed and have continued to exist between the Presbyterian Church of Korea and the Presbyterian Church U.S.A. through the missionary representatives they have sent.

In the initiation of this agreement we wish to reaffirm the following principles gleaned from the experience of the past but considered by all of us as still valid for our relationship in the future development of the church.

The Principle of Stewardship

1. That self-government, self-support, and self-propagation are essential to the spiritual vitality and integrity of any Church.
2. That a Christian Church must support financially its own governing body, its own officers, offices, and activities, to remain a spiritual, vital, and independent Church.
3. That funds from abroad must be administered so as not to jeopardize the Christian Church's stewardship responsibilities and only along lines that will encourage and stimulate more sacrificial giving.
4. That funds from abroad must be administered in a way to create a sense of accountability to have them used according to the purposes for which they were given.

The Principle of Ecumenical Fellowship

1. That personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated.
2. That the highest expression of ecumenical fellowship is achieved between sister churches by the representatives of the receiving church and the giving church meeting together in conference as representatives of the two churches concerned.

The three parties to this agreement also accept the accompanying two documents as part of the agreement; namely: 1) timetable for implementing the integration and 2) the revised constitutions for the Church-Mission Conference and the Church-Station Conferences.

I. The Presbyterian Church of Korea

1. Agrees to recognize that the Church-Mission Conference shall function as a committee of the General Assembly and of Presbyteries concerned with the assignment of missionary personnel and funds for the work of the church and its institutions.
2. Agrees to take over the responsibility for work assignment of all missionaries (fraternal workers), to be directed through the system of Church-Mission and Church-Station Conferences.
 - a) In the assignment of work to missionaries the consent of the person involved shall first be secured.
 - b) Assignments of work will be made in consideration of community agreements between the Mission Boards. Any exception will be made only after agreement with the Boards concerned.
 - c) Recognition shall be granted to the right of the continuing missionary (fraternal worker) fellowship to select their own representatives on the Church-Mission Conference, and Church-Station Conference. In the case of other Boards or organizations where the constitution requires missionary (fraternal worker) representatives the missionaries (fraternal workers) will nominate their representative to serve on the organization, said nominations to be ratified by the Church Conference concerned.
 - d) Recognition will be given to the right of the missionary (fraternal worker) to conduct all business that has to do with missionary (fraternal worker) maintenance. And also the right to discuss and make such recommendations as they desire both to the Church-Mission Conference and the Church-Station Conferences and to the Board.

II. Board of Foreign Missions of the Presbyterian Church in the U.S.A. agrees to:

1. Recognize in this new arrangement between the Church and the Mission, that the Church is now the only authority on the field for the conduct of all church work and church projects.
2. Recognize the Church-Mission Conference and Church-Station Conferences as General Assembly's agent for directing all forms of church work in which the Board participates cooperatively either through gifts of personnel or money. It also recognizes the right of these conferences on behalf of the General Assembly to prepare estimates of budgets and personnel needs and when such are granted to direct them in line with agreements mutually arrived at.
3. Recognize that a closer partnership has been entered into and that there will be a more direct relationship with the Board through their field representative.

III. Korea Mission of the Board of Foreign Missions of the Presbyterian Church U.S.A.

agrees to:

1. Relinquish all ~~rights~~ to function as an administrative body for Church work. Its nature and name will be changed into a fellowship. It agrees to implement this not later than August 1, 1959 as per accompanying schedule.
2. It, therefore, agrees to integrate into the Korea Presbyterian Church through the system of Conferences all work that directly concerns the life of the church such as projects supported by funds from the Presbyterian Church U.S.A., the preparation and direction of the budgets, and the assignment of work of missionaries (fraternal workers).
3. Agree that the ordained missionaries (fraternal workers), as heretofore, will recognize the right of the church judicatories to exercise ecclesiastical authority over them as long as they continue in relationship with this church. The unordained missionaries agree to accept such status, obligations, and privileges as the church and its institutions may decide to confer in consultation.

APPENDIX I

SCHEDULE

The schedule for integration is very largely past. All ecclesiastical functions have been in the hands of the church for many years. Since Liberation practically all institutions have had a minority of missionaries serving on them at the invitation of the Korean church. The assignment of missionaries as far as the relationship within the Presbytery or within an institution controlled by the church has been by invitation and assignment. Since February 1956 the preparation of the annual budget coming from the Presbyterian Church U.S.A. to the Presbyterian Church of Korea has been in the hands of the Church-Mission Conference. Similarly when the funds are sent, their disposition is controlled by this Conference. The only remaining function left to be turned over are the preparation of: 1) special financial budgets for old and new projects, and 2) the assignment of missionaries to their station and the supervision of their work within the area of the station. These remaining functions shall be turned over to the church as follows:

- 1) Upon the consummation of this agreement all these functions shall become a matter of consultation in the respective Church-Station Conferences and the Church-Mission Conference before they are decided on by the Mission and sent to the Board of the Presbyterian Church U.S.A.
- 2) The preparation and direction of the special financial budgets will be made final in the decision of the Church-Mission Conference after July 1, 1958.
- 3) The responsibility for allocating missionary personnel to Stations and their work within the Station shall be made final in the respective Conferences by August 1, 1959. At this time the Mission as an administrative organism will cease to exist according to the mutual agreement made by the Presbyterian Church of Korea, Board of Foreign Missions of the Presbyterian Church U.S.A., and the Korea Mission of the Board of Foreign Missions, Presbyterian Church U.S.A.

APPENDIX II

(Revised Constitution for Church-Mission Conference to be drafted as soon as possible for consultation of all involved.)

Official Version approved by the
Church Mission Conference for confirmation
by the three contracting bodies.

Sam Moffett

June 1957

MUTUAL AGREEMENT

between

The Presbyterian Church of Korea

The Board of Foreign Missions of the Presbyterian Church U.S.A.

The Korea Mission of the B.F.M. of the Presbyterian Church U.S.A.

The Presbyterian Church in Korea, the Presbyterian Church in the U.S.A. and the Korea Mission of the Presbyterian Church U.S.A. mutually agree to dissolve the Mission as an administrative body, and to integrate the work of the Mission in the Presbyterian Church in Korea under the terms stated below.

At this point in the development of the Korean Presbyterian Church, we wish to give thanks and praise to Almighty God for the marvellous way in which His Spirit has worked in the hearts and lives of the Korean people in revealing Jesus Christ as Saviour and Lord. We would also bear witness to the close and friendly relations existing between the Presbyterian Church in Korea and the Presbyterian Church U.S.A., and its missionary representatives. We recognize that every independent Christian Church ought freely to direct all the work done within its jurisdiction. The Presbyterian Church in the U.S.A. and its Korea Mission have, from the start, cherished and striven toward this end. We therefore accept the following principles to govern our relationships in the days to come.

I. The Principle of the Giving of Life.

Personnel and funds given by one Christian Church to another are essentially a single expression of inter-church fellowship and much of this value is lost if they are separated.

In the relationship between churches in different lands within the Universal Church the most important element is the giving of life to serve one another. As God gave His Son for the church and the world so we were meant to give and serve. The giving of funds is secondary. The reversal of this order can be fraught with spiritual danger to both the giving and the receiving church.

II. The Principle of Stewardship.

1. Self-government, self-support, self-propagation are essential to the spiritual vitality and integrity of any church.
2. A Christian Church must support financially its own governing body, its own officers, offices, and ecclesiastical activities, to remain a spiritual and independent church. Only after this is done can a church receive aid for its institutions and projects from sister churches without danger to its own moral integrity and independence of action.
3. Funds from sister churches must be administered so as to encourage and stimulate, rather than discourage, sacrificial giving.

III. The Principle of Administration of Aid

A sovereign, independent church has the right to decide for itself when aid from sister churches is no longer needed. As long as that aid is continued however, personnel from the sister church shall participate on the church committee which assigns work and disposes funds provided by that sister church.

Basic Terms of Agreement

- I. Church Authority. It is recognized that the Church judicatories are the final authority, under God, for the control of all work, institutions and projects conducted under the name of the Presbyterian Church in Korea.
- II. Department of Cooperative Work. The relations between the General Assemblies of these two churches shall be conducted through the Department of Cooperative Work of the General Assembly of the Korean Presbyterian Church, and the Board of Foreign Missions of the General Assembly of the Presbyterian Church U.S.A. This Department of Cooperative Work shall decide what aid of personnel and funds is needed from sister denominations and how long such aid shall be continued. It shall assign fraternal workers to local Cooperative Work Departments or Union Institutions for specific work assignment by those bodies, subject to the consent of the individual. The Presbyterian Church in the U.S.A. shall, in the love and obedience of Christ, strive to meet these needs to the extent that its resources and obligations to other lands permit.
- III. Field Representative. We agree that in accordance with the Board of Foreign Missions' established policy in countries where no Mission organization exists the office of the Field Representative shall be continued. The Field Representative no longer will act as the Mission executive but shall serve the double purpose of interpreting to the Korean Church the mind and attitude of the Presbyterian Church in the U.S.A. and of explaining and impressing upon the Presbyterian Church U.S.A. the needs which have been enumerated by the Korean Church. The Field Representative also will counsel with the Department of Cooperative Work concerning financial matters reporting to the Department the extent to which the Board is able to support the items in the asking budgets. He shall participate in the supervision of the distribution of budget funds approved by the department and explain the accounting procedures required by the Board.
- IV. Comity. If the Department of Cooperative Work wishes to make any assignment of personnel or funds contrary to the agreement on comity entered into by the Boards it is understood there will be consultation and agreement between the Boards concerned before any assignments are made.
- V. Fraternal Workers' Fellowship. Personnel provided by the Presbyterian Church in the U.S.A. for the aid of the Korean Presbyterian Church shall be organized into a Fraternal Workers' Fellowship. This Fraternal Workers' Fellowship shall have no administrative responsibility for the assignment of its members or for the use of funds provided for the Presbyterian Church of Korea by the Presbyterian Church in the U.S.A. It shall, however, have oversight of matters concerned with the maintenance, health, furloughs, language study, residences, etc., of its members and it shall nominate its representatives on the District Department of Cooperative Work to the proper Presbyteries. Each district Department of Cooperative Work shall elect its representative to the General Assembly's Department of Cooperative Work. The Fellowship shall be encouraged to make long term studies and to express its collective witness concerning policies and methods related to the Mission of the Church and to present them to the Department of Cooperative Work or other interested bodies.

- VI. Schedule. The schedule for integration shall be put into operation with the signing of this agreement. The Mission shall cease to function as an administrative body as soon as the time schedule is completed.
- VII. Amendments. This mutual agreement may be amended at any time when either cooperating church requests a conference for this purpose, stating the reasons, and after the two churches come to agreement on the change proposed.

Schedule for Integration Detailed

I. Steps Already Accomplished

1. Since the organization of the Korean Presbyterian Church in 1912 all ecclesiastical functions have been in its hands.
2. The work of missionaries within presbyteries has been directed by these presbyteries from the beginning.
3. Since Liberation (1945) all Institutions, Colleges, Seminaries, Academies, Bible Institutes have been conducted by Boards of Directors controlled by the Church. Missionaries have served in these institutions by invitation of the Boards of Directors.
4. Since February 1956 the preparation of the annual budget coming from the Presbyterian Church U.S.A. to the Presbyterian Church of Korea has been in the hands of the Church-Mission Conference, as well as the disposition of the funds when received.

II. Steps Yet to be Accomplished

Transfer to the Presbyterian Church of Korea's Department of Cooperative Work with the Presbyterian Church U.S.A. of:

1. Special financial budgets for old and new projects.
2. The assignment of fraternal workers, including supervision of the work, possible change of assignment, decisions as to return after furlough and the preparation of request lists for new workers.

III. Time Schedule

1. Initial Approval. This Mutual Agreement shall be presented to the Presbyterian Church of Korea, Board of Foreign Missions of the Presbyterian Church U.S.A., and the Korea Mission of the Board of Foreign Missions of the Presbyterian Church U.S.A. for initial approval this year. The final decisions regarding the remaining special financial budgets for old and new projects shall be transferred to the Department of Cooperative Work within one year after the initial approval of the agreement.
2. Final Approval. After initial approval, the Mutual Agreement and the Constitution shall be presented within one year for final approval by the three organizations. The assignment of fraternal workers including the responsibility for assigning and supervision of personnel will be turned over to this department within one year after the final approval of the agreement and constitution. At that time the Mission will cease to function as an administrative body.
3. Final Date. The definite date for both transfers shall be fixed by the General Assembly's Department for Cooperative Work with the Presbyterian Church in the U.S.A. when all conditions are fulfilled.

S. Duffett

STATEMENT OF THE ENLARGED CENTRAL CHURCH-MISSIONS CONFERENCE

June 19, 1957

We have achieved the following points of agreement:-

1. The present plan of Church-Mission relations is inadequate and does not fully meet the demands of a changing situation.
2. A close cooperation of Church, missions and missionaries is necessary.
3. To accomplish the above purpose there shall be established a Department of Cooperative Work within the General Assembly.

The following rules shall govern:-

1. The members of this Department of Cooperative Work shall be Koreans and USA Presbyterian, US Presbyterian, and Australian Presbyterian Church missionaries.
2. The work of all missions and missionaries shall be coordinated and reviewed through the Department of Cooperative Work within the General Assembly. This Department of Cooperative Work shall carry out this responsibility, consult concerning all the work of the missions and missionaries and have authority over work delegated to it by the General Assembly or related missionary bodies.
3. The regularly constituted members of the Department of Cooperative Work shall be as follows:

General Assembly...11	(4 from US Mission area; 6 from USA Mission area; 1 from Australian Mission area.)
Missionaries.....11	(4 from US Mission Board; 6 from USA Mission Board; 1 from Australian Mission Board.)
4. The members of this Department of Cooperative Work shall be approved by the General Assembly upon nomination by each area Department of Cooperative Work, submitted through the report of the Nominating Committee of the General Assembly.
5. This Department of Cooperative Work shall meet at least once a year.
6. Departments of Cooperative Work shall be established in each presbytery individually or in groups of presbyteries, with rules conforming to the rules of the General Assembly Department of Cooperative Work.

These rules will go into effect when approved by the General Assembly and the parent Boards of the cooperating bodies.

8' draft

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June 19, 1957

We have achieved the following points of agreement:-

1. The present plan of Church-Mission relations is inadequate and does not fully meet the demands of a changing situation.
2. A close cooperation of Church, missions and missionaries is necessary.
3. To accomplish the above purpose there shall be established a Department of Cooperative Work within the General Assembly.

The following rules shall govern:-

1. The members of this Department of Cooperative Work shall be Koreans and USA Presbyterian, US Presbyterian, and Australian Presbyterian Church missionaries.
2. The work of all missions and missionaries shall be coordinated and reviewed through the Department of Cooperative Work within the General Assembly. This Department of Cooperative Work shall carry out this responsibility, consult concerning all the work of the missions and missionaries and have authority over work delegated to it by the General Assembly or related missionary bodies.
3. The regularly constituted members of the Department of Cooperative Work shall be as follows:

General Assembly...ll	(4 from US Mission area; 6 from USA Mission area; 1 from Australian Mission area.)
Missionaries.....ll	(4 from US Mission Board; 6 from USA Mission Board; 1 from Australian Mission Board.)
4. The members of this Department of Cooperative Work shall be approved by the General Assembly upon nomination by each area Department of Cooperative Work, submitted through the report of the Nominating Committee of the General Assembly.
5. This Department of Cooperative Work shall meet at least once a year.
6. Departments of Cooperative Work shall be established in each presbytery individually or in groups of presbyteries, with rules conforming to the rules of the General Assembly Department of Cooperative Work.

These rules will go into effect when approved by the General Assembly and the parent Boards of the cooperating bodies.

March 1958

CONSTITUTION
of the
Korean Presbyterian General Assembly's
Sub-Dept Committee for Cooperation
with the
United Presbyterian Church U.S.A.

- ① Central Dept. of Cooperative Work
중앙 협동 부서
② Sub-Dept. for Cooperative Work U.P. Church
부서
③ Area Comm. for Cooperative Work
지역 위원회

I. ORGANIZATION

1. Name.. The name of this Committee shall be:

The Korean Presbyterian General Assembly's *Sub-Dept.* Committee for Cooperation *with* the *United* Presbyterian Church U.S.A.

2. Purpose. The purpose of this Committee is to implement the Mutual Agreement entered into between the Presbyterian Church of Korea, the Presbyterian Church U.S.A., and its Mission. The Mutual Agreement shall be attached to this Constitution and become a part of it.
3. Location. This Committee shall have as its official address 91 Second Street, Chongno, Seoul, Korea, or any other location acceptable to the Committee.

II. MEMBERSHIP & OFFICERS

4. Membership Distribution. Members ^{of this Committee} shall be equally distributed between ^{Koreans & missionaries} representatives of the Presbyterian Church of Korea and the Presbyterian Church U.S.A.
5. Representation. This Committee shall be constituted of representatives elected by the *Area Committee* (See Section V,13) and others as given below:

Seoul Area Committee <i>for Coop. Work.</i>	2 ^{Koreans} nationals, 2 missionaries
Taegu Area Committee	2 nationals, 2 missionaries
Andong Area Committee	1 national, 1 missionary
Chungju Area Committee	1 national, 1 missionary
National Organization of Women's Missionary Societies	1 national, 1 missionary
The Clerk of the General Assembly	} shall serve ex-officio, but without vote
The Field Representative.	

The above group shall elect four more members. . 2 nationals, 2 missionaries who shall represent medical, educational, relief or other types of work not adequately represented.

All members shall serve on a three year rotation basis except those serving ex officio. *Regular term shall begin on Jan. 1 and continue to Dec. 31. Member elected from Area Comm.*

In case of a temporary or permanent vacancy occurring among representatives from Area Committees or the National Women's Organization, the chairman of the organization concerned shall appoint a temporary substitute who shall serve until the next meeting of that organization.

In case of a temporary or permanent vacancy among one of the ex officio members or one of those elected by the Committee itself the Chairman of this Committee shall nominate someone to fill the vacancy. The substitute shall take his seat after the Committee has approved the Chairman's nomination.

6. Officers. The officers of this organization shall be: Chairman, Vice Chairman, and two secretaries; the secretaries shall be a Korean language secretary and an English language secretary. These officers shall be elected annually at the first meeting of the year.
7. Field Representative. The Field Representative is an appointee of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He serves as the Board's liaison agent to the Presbyterian Church in Korea. He shall have the double responsibility of interpreting to the Presbyterian Church in Korea the mind and attitude of the Presbyterian Church in the U.S.A. and of explaining and impressing upon the Presbyterian Church in the U.S.A. the needs which have been enumerated by the Presbyterian Church of Korea. He is authorized to confer with church leaders on all matters of common concern and to relate the Board and Church in a closer bond of fellowship and partnership for the strengthening and enlargement of the work.

The Field Representative shall be a member of the Committee and if elected may serve as an officer. In consultation with the Clerk of the General Assembly he shall prepare a docket of the business to come before each meeting of the Committee and shall inform the interested parties of the decisions that have been reached.

The Field Representative shall not serve as a missionary representative on boards of control, trustees, juridical persons, or other committees which the Korean Presbyterian Church and the Presbyterian Church in the U.S.A. are conducting in common. But he shall be permitted ex officio to sit with voice but no vote with all such groups with whose work the Presbyterian Church in the U.S.A. is cooperating through the use of funds or personnel when these elements are involved.

The Field Representative shall have a special responsibility to counsel with this Committee concerning financial matters, reporting the extent to which the Board is able to support the items in the asking budgets, supervising the distribution of funds approved by this Committee, and explaining the accounting procedures required by the Board.

III. DUTIES AND STRUCTURE

8. Duties. The duties of this Committee shall be:
 - 1) Programing. To plan the future program of that part of the work of the Presbyterian Church in Korea with which the Presbyterian Church in the U.S.A. is related.
 - 2) Estimates. To prepare and send to the Board of the U.S.A. Church estimates of personnel and funds needed from the Board to carry out the program, with indications of what proportion this may be to the total employed or raised on the field.
 - 3) Channel. To channel such grants of personnel and funds to their designated objectives.
 - 4) Assigned Functions. To carry out such other functions as the Presbyterian Church in Korea or Presbyterian Church in the U.S.A. may desire to commit.

- 5) Reports. To collect reports from all institutions or projects in which personnel or funds from the Presbyterian Church in the U.S.A. are used. These will include financial reports and statement of proper audit whenever funds have been received.
9. Structure - Subcommittees. To better carry out the Committee's duties the following subcommittees shall be formed. These subcommittees may be added to or decreased at the discretion of this Committee.
- | | |
|-------------------|-----------------|
| 1. Evangelistic | 5. Publications |
| 2. Educational | 6. Financial |
| 3. Medical | 7. Personnel |
| 4. Social Service | |

As needed the Committee may prepare detailed instructions for the operation of these subcommittees.

IV. MEETINGS

10. Regular. This Committee shall have four meetings per year, on the Tuesday following the first Sunday of January, April, July, and October or on other dates which the Committee may in the future decide. When extraordinary circumstances compel a change in date the Chairman with the approval of two other members of the Committee shall so notify the Committee members provided notification goes out not less than ten days prior to the date of the regular meeting or of the new date.
11. Special. Special meetings shall be called by the Chairman upon the signed request of three or more members of the committee.
12. Agenda - Conferences. While routine business may be conducted at any meeting each of the regular meetings of this Committee shall have special responsibilities as follows:
- 1) April Meeting. At the April Meeting the missionaries and their assignment of work shall be discussed. The Committee shall receive from each of the Area Committees a list of the missionaries working within its bounds with the work assignment of each. The Area Committees may recommend changes of assignment for missionaries, transfer from one area to another, and requests for new missionaries.

This Committee shall study the work assignment of each missionary and make such changes as seem wise. It shall take final action on the transfer of missionaries from one area to another and on the assignment of new missionaries, subject to the consent of the individual. It shall prepare the final order of the request for new missionaries which is sent to the Presbyterian Church U.S.A.

While personnel problems may be discussed at any meeting, the order of the new worker requests shall not be changed, nor shall missionaries be transferred from one area to another, at any other than the April meeting except by 2/3 vote of the Committee.

2) July Meeting. At the July Meeting financial matters shall have priority. The Area Committees shall present to the Meeting:

1. A report on the use of funds delivered to their area during the past fiscal year and a certification that the books of all who have received these funds have been audited and the funds - whether capital or current or relief funds - have been used for the intended purposes.
2. A statement of current funds requested for the coming year showing:
 - a) the amounts received in each class this year.
 - b) the amount raised locally for those same classes.
 - c) any increases or new items (Column D) requested from the Presbyterian Church in the U.S.A. for the coming year, showing order of preference.
3. Requests for capital (5 Year Plan) grants, in an order of preference.

The Committee shall have the power to suspend payment of this year's fund for any account whose audits or general handling have been unsatisfactory.

The Committee shall prepare the Relief Budget Request for the coming year and shall assemble the area requests for current and capital funds, adding such requests as shall come from the General Assembly's Committees and institutions through the General Assembly's General Council (임원회) to make total requests from Korea to the Presbyterian Church in the U.S.A. for current funds, capital funds, and relief. It shall give an order of preference for the Capital Fund items and for the first fifteen or twenty items in Column D of current funds.

While requests for general relief items may be brought up at any meeting so far as possible financial items shall not be discussed at other meetings than July and the order of preference for capital grants (5 Year Plan) or Column D. shall not be changed at any other meeting except by a 2/3 vote.

- 3) October and January Meetings. Special conferences shall be held at the October and January meetings to study various phases of the work of the church in Korea. Conferences shall be held on - educational work, medical work, special social work, agriculture, and other types of work as the Committee shall decide. The officers of the Church-Mission Conference shall prepare the program of these Conferences and shall invite from any or all area people who are competent in the field under discussion to meet with the Church-Mission Conference.

V. AREA COOPERATIVE COMMITTEES

13. In order to carry out the responsibilities of this Committee, various area cooperative committees shall be formed. The basis for such a committee shall be the residence of one or more missionaries. More than one presbytery may participate in such an area committee. Such area committees may draw up their own constitutions, but it is expected that they be patterned after this constitution and that they be approved by this Committee before becoming operative. Any change must be approved by this Committee. Each area committee will select and send its representatives to this Committee according to the schedule in II 5.

At present this Committee recognizes area committees in Seoul, Taegu, Chungju, and Andong areas. New area committees may be organized by this Committee on the principles already embodied in the Mutual Agreement and the Constitution.

VI. AMENDMENTS

14. As this Committee of the Presbyterian Church of Korea represents the point at which the Presbyterian Church of Korea and the Presbyterian Church in the U.S.A. work together to preach the Gospel of Jesus Christ and to build His Kingdom, it is expected that if either party wishes to make alterations in the Agreement or the Constitution they will submit their suggestions to the other church through this Committee, so that a committee opinion may be attached as the suggestion passes on to the other church.

The Committee itself may take the initiative and by a two-thirds vote send suggested changes to both churches (the Board of Foreign Missions of the Presbyterian Church in the U.S.A. will represent the U.S.A. Church) which becomes valid when ratified by both.

The United Presbyterian Church in the U.S.A.
and Recent Changes of Name

A very surprising statement appeared in the Kidok Kong Po for March 16, 1959, to the effect that the Mission of the United Presbyterian Church had made no statement or explanation regarding the recent changes of name both of the denomination and of its Board of Foreign Missions.

The facts are these:

1. The Rev. Doctors Don Black and Paul Poling were sent to Korea in July, 1958, for the express purpose of explaining the organization of the new United Presbyterian Church and the new name of its foreign board. They met with leaders of the General Assembly and visited Seoul, Andong, Taegu, and Chungju holding meetings with ministers and educators in all these places.

2. At General Assembly the Commission Representative made a brief statement regarding the uniting of his church with another in the United States and stated that no theological changes were involved. The General Assembly referred this to the Rules Committee who studied carefully a copy of the Constitution of the new United Presbyterian Church which the Commission Representative presented to them and reported favorably to the Assembly.

3. In November, 1958, Dr. Theophilus Taylor, the Moderator of the General Assembly of the United Presbyterian Church, visited Korea. He was entertained by the Moderator of the Korean Presbyterian Church and spoke in his church in Pusan. In Pusan, Taegu, and Seoul he met in open meeting to which all were free to come including the press and explained in the fullest possible manner the changes of names.

In spite of all these explanations, however, there still seem to be some who are misinformed on the following questions:

1. Why did the Presbyterian Church in the U.S.A. change its name to the United Presbyterian Church in the U.S.A.?
2. Why did the Board of Foreign Missions of that Church change its name to the Commission on Ecumenical Mission and Relations?
3. How is ecumenical mission different from foreign missions?

Let us examine these questions in order.

1. Why did the Presbyterian Church in the U.S.A. change its name? It changed its name because it united with another Presbyterian Church known as the United Presbyterian Church of North America.

In the United States there have been about ten church bodies using the name Presbyterian. The two largest of these have been working in Korea and have been known here as the Northern Presbyterian Church and the Southern Presbyterian Church, although these are not their true official names. The official names have been the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S.

Among the smaller Presbyterian bodies there were two which were formed by immigrants from Scotland sometime after 1800 which united in 1859 to form the United Presbyterian Church of North America. This church has been a great missionary church. It has preached the Gospel especially in the most difficult fields, such as Moslem lands.

It has been noted as a church of consecrated givers and while not a rich church has always had one of the highest rates per capita giving to the Lord's work. This church has adhered strictly to the Westminster Standards. It was so strictly scriptural that for many years it would not allow hymns to be sung in its worship, allowing only the inspired psalms of the Old Testament to be used.

About thirty years ago, the United Presbyterian Church changed its rule about singing psalms only and adopted a hymnbook similar to ours. From that time on there was talk of uniting the Northern Presbyterian Church, the Southern Presbyterian Church, and the United Presbyterian Church. The Southern Presbyterian Church decided not to unite but the two other churches continued to work on a Plan of Union. At the 1956 General Assemblies of both Churches the Plan of Union was approved and sent down to the Presbyteries. In 1957 the General Assemblies of both Churches reported that more than the necessary number of presbyteries had voted approval and that the Plan of Union was therefore adopted. In 1958, therefore, which was the 100th General Assembly of the United Presbyterian Church of North America, it united with the Presbyterian Church in the U.S.A. At the time of the union, the Presbyterian Church in the U.S.A. was about ten times the size of the other church. The new church took the name, the United Presbyterian Church in the U.S.A. This is a combination of the two names but it gives special honor to the smaller church. It was the desire of the larger church that this should be done to recognize the glorious history, the deep faith, and consecration of the smaller church. The new United Presbyterian Church, therefore, is in history, doctrine and practice entirely a Presbyterian Church.

2. Why did the Board of Foreign Missions Change Its Name to Commission on Ecumenical Mission and Relations?

Was there any connection between the union of the two churches and the change in name of the Board of Foreign Missions? No, there was none. The name would have been changed whether there was any union or not.

For many years our Presbyterian Church had two agencies one of which was the Board of Foreign Missions, and the other was the Commission on Interchurch Relations. The Board of Foreign Missions was responsible for preaching the Gospel in foreign lands. The Commission on Interchurch Relations handled all matters of relations with sister denominations in the U.S.A., in Europe, or in other parts of the world. It selected the delegates who represented our church at ecumenical gatherings such as the N.C.C., the Presbyterian World Alliance, and the W.C.C.

After the churches in Mission lands became adult churches with their own general assemblies then they too became sister denominations and we had the anomalous situation that some sister denominations in America and Europe were dealt with through our Commission on Interchurch Relations; other sister denominations in Korea, Japan, the Philippines, Thailand, and elsewhere, were dealt with through the Board of Foreign Missions. Since Europe was equally as foreign to the U.S. as Asia, it seemed like some sort of discrimination, even implying inferior status, for the Asian churches to have contacts through a foreign board while the European churches had contacts through a Commission on Interchurch Relations. To remove this anomaly the Board of Foreign Missions and the Commission on Interchurch Relations were both dissolved and in their place the Commission on Ecumenical Mission and Relations was formed to take care of all the work formerly handled by the two agencies.

The Commission is called the Commission on Ecumenical Relations because it handles all relations between our church and sister denominations in the whole world (which is the meaning of "ecumene"). It is called the Commission on Ecumenical Mission because in sending personnel and funds to work with other churches it is following the policy of ecumenical mission rather than of foreign missions.

3. How is ecumenical mission different from foreign missions? In foreign missions a church sends its missionaries to lands without the Gospel. There they organize a mission, preach the Word of God, and establish a church. After the Church is established the mission and the church each continue their separate existence, independent of each other, but working together in love, harmony, and cooperation.

Ecumenical Mission builds on the foundation of foreign missions. After the church is established a new relation is begun. In the case of Korea the Mutual Agreement has been set up between the United Presbyterian Church in the U.S.A. and the Korean Presbyterian Church whereby all funds and personnel sent from America shall be administered by the Department of Cooperative Work (Hyup Dong Sa Eup Boo) of the Korean General Assembly. The Mission in Korea of the United Presbyterian Church is to be dissolved this summer. At the request of the Korean General Assembly our two churches are therefore in a relation of ecumenical mission. The Korean Presbyterian Church and the United Presbyterian Church are also both in an ecumenical mission relationship to the Church of Christ in Thailand.

In Conclusion:

The word "ecumenical" has sounded strange to many. In the Greek it means the whole inhabited world. In the early church the great church councils, - Nicea in A.D. 325 and Constantinople in A.D. 552, and others, - were called the "Ecumenical Councils" because they were attended by Christians from all over the then known world. The Pope of Rome on January 25 of this year announced a plan to call a Roman Catholic Ecumenical Council. He called this "ecumenical" because Roman Catholics from all over the world will attend. In present Christian usage it has come to mean the whole family of God throughout the world regardless of race or language or nation. This is the Body of Christ. He is the Head. Christ has a Will for His Body to perform in the world today. If we know that Will and fail to obey we shall bear the responsibility.

The Ecumenical Movement today is an effort by denominations all over the world working through the National Councils of Churches and the World Council of Churches to seek the Will of God. The Australian Presbyterian Church, the Southern Presbyterian Church, the United Presbyterian Church, and the Korean Presbyterian Church are all members of these organizations and a part of this effort.

In this seeking of God's Will, each church may express its views and it listens to the views of others. In this exchange of views there will be many things with which we do not agree, many things with which we strongly disagree. But if we withdraw from the exchange of ideas, who will express for us the truths we have learned through our suffering and experience of God's love and power, and which through us the Holy Spirit is trying to teach to Churches in other parts of the world?

Let us stay in the Ecumenical Movement and witness to the truth. The truth is powerful and will conquer error because Christ is the Truth. If the Body of Christ, the Church is truly seeking His Will, the Holy Spirit will take the things of Christ and teach them to us. John 14:26 and 15:26. Error is weak because it is of the world and the Evil One but truth is powerful because Christ who is the Truth has overcome the world and the Evil One.

The constitution and doctrinal beliefs of the Korean Presbyterian Church, or of any other church, cannot be changed except by the vote of the General Assembly and the approval of the presbyteries. Since we have that assurance let us ourselves witness to the truths we have learned from God, and let us see what the Holy Spirit would teach us through our sister denominations. Let us not withdraw from this effort until, under the guidance of the Holy Spirit, the Church which is His Body has fulfilled its God-appointed function as the fulness of Him who filleth all in all. Eph. 1:23.

Richard H. Baird
Richard H. Baird

March 31, 1959

부록 II

대한 예수교 장노회 총회 미국 북장노교 선교위원회 규약 및 세칙

I 조지

1. 명칭 본회의 명칭은 대한 예수교 장노회 미국 북장노교 선교 위원회 또는 미국 북장노교 외지 선교 사업에 관한 대한 예수교 장노회 총회 위원회
2. 목적 본회의 목적은 대한 예수교 장노회 총회와 미국 북장노교회 및 그 외지 선교 회와의 상호 약정을 실행함에 있다 이상 조약정은 본 규약에 첨부될 것이며 본 규약의 일부분이 될 것이다
3. 위치 본 위원회는 서울 특별시 중로 2가 91에 치한다

II 회원 및 임원

4. 회원 구성 본 위원회 회원은 대한 예수교 장노회와 미국 장노교회로부터 동수의 대표로 할 것이다
5. 본 회원은 스테이션 지구 위원회에서 선거 파송하는 위원과 ^{대한} 예수교 장노회 총회 총무 및 미국 북장노교 선교회 현지 총무로 한다
서울 스테이션 지구 위원회 대표 한인 2명 선교사 2명
대구 " " " " " "
안동 " " " 1명 " 1명
청주 " " " " "
총회 총무 및 선교회 현지 총무
상기 위원들 당연위원 (직무위원)의 의원 임기는 3년으로 한다
6. 임원 본회의 임원은 위원장 부위원장 서기 = 명 (한인 1명 선교사 1명)
7. 임원의 임기는 1년으로 한다
8. 선교회 현지 총무는 피선되지 않는 본회의 임원은 아니나 이는 선교사 동호회의 임원으로 서 또 대한 예수교 장노교회와 미국 북장노교 선교회와의 연락원으로서 임명 받은 회원이다 이 현지 총무의 본 위원회에서의 임무는 대한 예수교 장노회 총회 총무와 상의 해서 이 위원회에서 토의 할 사건을 제의 할 것이며 또 관계 각 기관에 이 위원회의 결정을 통지하는 것이다 대한 예수교 장노교회와의 관계에 있어서의 이 현지 총무의 임무는 미국 북장노교 선교회의 방침과 계획을 정확하게 알릴 것이며 또 현지 교회의 의견과 사정을 수집해서 선교회에 연락하여 그 방침 결정에 도움이 되게 하는 것이다 또 그는 현지 교회의 지도자들과 피차 상관 되는 제반 사항에 대하여 상의 할 수 있으며 교회와 선교회와를 더욱 긴밀하게 연락 해서 우호관계 (友好關係) 와 동시 관계를 다강화 하고 사업을 더욱 확장 하게 하도록 도모 할 것이다.

III 임무와 구성

9. 임무 이 위원회의 임무는 다음과 같다
 - 1) 사업 계획 미국 북장노교 선교회와 관계되는 현지 교회와 사업에 대한 장래 계획을 세울 것
 - 2) 예산과 인원의 요구를 작성해서 미국 북장노교 선교회에 제출하되 현지에서 조성되는 예산과 인원과의 비율을 표시 할 것이다
 - 3) 이 예산과 인원을 그 지시한 목적에 사용 되도록 연락 할 것
 - 4) 기타 지시 받은 역할 현지 교회 또는 미국 북장노교회가 특별히 하고자 하는 사업을 실시 할 것
 - 5) 보고 미국 북장노교 선교회의 원조금과 인물을 사용한 모든 기관과 사업의 보고를 수집 할 것 이 보고는 정당하게 감사 받은 재정 보고를 포함 할 것 이 보고는 매년 6월 말일 까지 제출 할 것이며 각 기관의 재정 보고는 각 기관의 전년도 회계 연도의 것으로 할 것
10. 구성 이 위원회는 다시 아래의 소위원회와 특별 협의회를 구성한다
 - 1) 소위원회 본 위원회의 임무를 더 충실히 완수하기 위하여 다음의 소위원회를 둔다 이 소위원회의 수는 본 규약의 제한 없이 본 위원회의 결의에 의하여 가감 할 수 있다.
(1) 전도부 (2) 교육부 (3) 의무부 (4) 사회사업부 (5) 출판부 (6) 재정부 (7) 인사부

2) 특별협의회 제반사업에 주민한계획을 위하여 매년 지어도 한번씩 다음의 협의회를 본위원회 회집전에 한다. 이특별협의회의 결성과 제안은 다음에 보인 본협의회의 안건의 일부가 될것이다. 이특별협의회는 다음과 같으며 또추가할수있다

(1) 교육사업 협의회

각 대학 및 대학에서 대표한명씩
각 스테이션 지구 중교등학교측 대표한명씩
초등학교 및 성경학교 측에서 대표한명씩
본위원회 전원

(2) 의료사업 협의회

각 병원에서 의사 2명씩과 간호원 2명씩 (한인 선교사 각 1명씩)
본위원회 전원

(3) 사회사업 협의회

농촌사업 대표 1명
구제사업 대표 3명
본위원회원 전원

위의 각 대표는 지역별로 각사업별 단체에서 선거 파송한다
이각 사업별 협의회의 경비는 본협의회가 부담한다

IV. 회의

1. 본위원회는 매년 4회 소집한다 그일자는 본위원회와 관계되는 다른회의의 편이에 의하여 정한다. 이외의 임시회는 회원 3명 이상의 서명한 청원서가 있어야 회장이 소집할수있다

V. 스테이션 지구 선교 협의회

본위원회의 책임을 완수하기 위해서 각종 지구별 협의회를 구성한다. 이같은 협의회의 구역은 1명 또는 그이상의 선교사가 주재하는 곳으로 한다. 수개의 노획가 한지구 협의회에 참여할수있다. 이같은 협의회는 각기 그 규약과 세칙을 정할수있다. 이규약은 본위원회 규약에 준할 것이며 또 본위원회 인준을 얻어 실시한다. 이절차를 밟은 각 협의회 규약은 본위원회 규약 및 세칙의 일부가 된다. 각 협의회는 본위원회에 본규약 제표조 5항에 의하여 그대표를 선거 파송한다

VI. 규약 개정

대한예수교장노교총회의 이위원회는 대한예수교장노교회와 미국복장노교회가 같이 예수 그리스도의 복음을 전파하며 그왕국을 건설하기 위한 기관이므로 일방(一方)에서 그 상호 약정이나 본규약 및 세칙을 개정코자 할 때는 그개정안을 본위원회를 통하여 상대방에 제안 해야 한다. 본위원회는 그안에 의견을 첨부하여 상대방에 전달한다. 또 본위원회가 회원 3분의 2 이상의 가결로 본규약의 개정안을 쌍방 교회에 제안할수 있으며 (미국복장노교선교회는 미국복장노교회를 대표한다) 쌍방 교회의 인준을 얻은후에 실시한다

대한 예술교 장노회 총회 마곡북장노회 신묘노회회 구약및세전

工平局

1. 명칭 본회의 명칭은 대한 예수교 장노회 미국 북장노교선교 위원회 또는 미국 북장노교 외지 선교사업에 관한 대한 예수교 장노회 총회 위원회
2. 목적 본회의 목적은 대한 예수교 장노회 총회와 미국 북장노교회 및 그외 지선교회와의 상호 협정을 실행함에 있다 이상 조약정은 본규약에 첨부된 것이며 본규약의 앞부분이 될 것이다
3. 위치 본 위원회는 서울특별시 중로 2가 91에 위치한다

II 회원 및 임원

4. 회원구선
로 할 것이다
5. 본회원은 스테이슨지구 위원회에서 선지과 송하는 위원과 ^{미한} 예수교 장노회 총회 총무 및 미국 북장노교 선교회 현지 총무로 한다
- 서울 스테이슨지구 위원회 대표 한인 2명 선교사 2명
대구 " " " 1명 " 1명
안동 " " " " "
청주 " " " " "
총회 총무 및 선교회 현지 총무
- 상기 위원로 당연위원 (직무위원)의 위선 임기는 3년으로 한다
6. 임원 본회의 임원은 위원장 부위원장 서기 2명 (한인 1명 선교사 1명)
7. 임원의 임기는 1년으로 한다
8. 선교회 현지총무는 피선되지 않는 한 본회의 임원은 아니다 이는 선교사 동호회의 임원으로 시포 대한 예수교 장노교회와 미국 북장노교 선교회와의 연락원으로서 임명 받은 회원이다 이 현지총무의 본위원회에서의 임무는 대한 예수교 장노회 총회 총무와 상의 해서 이 위원회에서 토의할 사건을 제의할 것이며 또 관계 각 기관에 이 위원회의 결정을 통지하는 것이다 대한 예수교 장노교회와의 관계에 있어서의 이 현지총무의 임무는 미국 북장노교 선교회의 방침과 계획을 정확하게 알릴 것이며 또 현지교회의 의견과 사정을 수집해서 선교회에 연락하여 그 방침 결정에 도움이 되게 하는 것이다 또 그는 현지교회의 지도자들과 피차 상관 되는 제반사항에 대하여 상의 한수 있으며 교회와 선교회를 더욱 진밀하게 연락 해서 우호관계 (友好關係) 와 동사 관계를 더 강화하고 사업을 더욱 확장 하게 하도록 도모할 것이다.

프. 임무와 구성

9. 임무 이워위원회는 다음과 같다
 - 1) 사업계획 미국북장노교선교회와 관계되는 현지 교회의 사업에 대한 장기계획을 세울것
 - 2) 예산과 인원의 요구를 작성해서 미국북장노교선교회에 제출하되 현지에서 조성되는 예산과 인원과와의 비율을 표시할것이다
 - 3) 이예산과 인원을 그지시한 목적에 사용되도록 연락할것.
 - 4) 기타 지시받은 역할 현지교회 또는 미국북장노교회가 특별히 하고자 하는 사업을 실시할것
 - 5) 보고 미국북장노교선교회의 원조금과 인물을 사용한 모든 기관과 사업의 보고를수집 할것 이보고는 정당하게 감사받은 재정보고를 포함할것 이보고는 매년 6월 말일 까지 제출할것이며 각기관의 재정보고는 각기관의 전년도 회계 연도의 것으로할것
10. 구성 이워위원회는 다시 아래의 소위원회와 특별 협의회를 구성한다
 - 1) 소위원회 본위원회의 임무를 더충실히 완수하기 위하여 다음의 소위원회를 둔다
이소위원회의수는 본규약의 제한없이 본위원회의 결의에 의하여 가감할수있다.
 - (1) 전도부 (2) 교육부 (3) 의무부 (4) 사회사업부 (5) 출판부 (6) 재정부 (7) 인사부

3) 특별협의회 제반사업에 주어진 개혁을 위하여 매년 지어도 한번씩 다음의 협의회를 본위원회 회집전에 한다 이특별협의회의 결성과 제안은 다음에 포인 본협의회의 안건의 일부가 될것이나 이특별협의회는 다음과 같으며 또후가 할수있다

(1) 교육사업 협의회

각 대학 및 대학에서 대표 한명씩
각 스테이션 지구 중교들 학교들 대표 한명씩
노동학교 및 성경학교 복에서 대표 한명씩
본위원회 전원

(2) 의료사업 협의회

각 병원에서 의사 2명씩과 간호원 2명씩 (한인 선교사 각 1명씩)
본위원회 전원

(3) 사회사업 협의회

노동사업 대표 1명
구제사업 대표 3명
본위원회 전원

위의 각 대표는 지역별로 각사업별 단체에서 선거 파송한다
이 각사업별 협의회의 결과는 본 협의회가 부담한다

IV. 회의

1. 본위원회는 매년 4회 소집한다 그일과는 본위원회와 관계되는 다른 회의의 편의에 의하여 정한다 이외의 임시회는 회원 3명 이상의 서명한 청원서가 있어야 회장이 소집할수있다

V. 스테이션 지구 선교 협의회

본위원회의 책임을 완수하기 위해서 각종지구별 협의회를 구성한다 이같은 협의회의 구역은 1명 또는 2명 이상의 선교사가 주재하는 곳 으로부터 수개역노회가 한지구 협의회에 참여할수있다 이같은 협의회는 각지구 구역과 세척을 정할수있다 지구약은 본위원회 규약에 준할것이며 또본위원회 인준을 받아 실시한다 이결치를 밝은 각 협의회 규약은 본위원회 규약 및 세척의 일부가 된다 각 협의회는 본위원회에 본 규약 제 15항에 의하여 그대표를 선거 파송한다

VI. 규약 개정

대한예수교장노교총회의 이위원회는 대한예수교장노교회와 미국복장노교회가 같이 예수 그리스도의 복음을 전파하며 그왕국을 건설하기 위한 기관이므로 일방(一方)에서 그 상호 약정이나 본 규약 및 세척을 개정코자 할때는 그개정안을 본위원회를 통하여 상대방에 제안 해야 한다 본위원회는 그안에 의견을 첨부하여 상대방에 전달한다 또본위원회가 회원 3분의 2 이상의 가결로 본 규약의 개정안을 쌍방 교회에 제안 할수있으며 (미국복장노교선교회는 미국복장노교회를 대표한다) 쌍방 교회의 인준을 얻은후에 실시한다

상 호 약 정

1. (2)의 ~~선~~ 선교사(친선 사역자)는 그들 개인에 관계되는 모든 일을 주장(主張)하며 또 선교협의회(미션 및 스테이션)와 선교부에 그들의 의견을 진술하고 건의할수 있는 권리가 있음을 인정한다.

Presbyterian Mission
Chunju, North Chulla
Feb. 6, 1957

Dr. Ned Adams
Presbyterian Mission
Seoul, Korea

Dear Dr. Adams:

You were probably ready for a good vacation (which you didn't get) after the conferences of last week.

Enclosed are two copies of the minutes I took at the meeting on Wednesday morning. One is for your mission and I wish you would kindly pass the other one on to Mr. Turvey of the Australian Mission who is in language school in Seoul.

I might say in all frankness that there is considerable room for concern in our whole mission about the problems under discussion in Seoul last week. Nor is this concern by any means limited to our mission as was plainly evident to us, especially at the Wednesday night session concluding our conferences. I personally feel that Dr. Smith was being exceedingly unfair to us in presuming to set up the ground rules for all discussion without allowing us to get down to the heart of the whole matter. His insistence on limiting all talk to matters ~~xxx~~ pertaining to setting up the proposed conferences seemed especially inconsiderate--not only of us but of you and your mission as well. While it was clearly evident he did not want us to talk about the purpose of these conferences at all, it was equally clear that all the time he was constantly pushing the plan of "integration" that your Board seems to be committed to.

In spite of considerable pro-church union talk on Dr. Smith's part, it seemed to us that he was definitely opposed to any meeting of representatives of the missions in Korea to discuss these matters ahead of the proposed June conferences. I, for one, think it would do us all a lot of good to get together for just such a conference, for the mutual improvement of whatever policies we are currently following, and possibly to take some joint stand against the radical innovations which are being proposed.

I am sure all this business is causing you as much concern as the rest of us, and trust we can all work together for the good of all involved here in this land.

With all best wishes, I am

Sincerely yours,


Joe B. Hopper

Korea Mission

of the Presbyterian Church in the United States of America

P. O. Box 256
Kwanghamoon Post Office
Seoul, Korea
March 16, 1956

Dr. John Coventry Smith
Presbyterian Board Offices
156 Fifth Avenue
New York 10, New York

Dear Dr. Smith:

Some things have happened the last few days that have led me to feel that my term of usefulness as Field Representative has expired, and therefore I am tendering herewith my resignation, to take effect immediately, or at least before the opening of the Evaluation Conference in New York in April.

I am sure my Korean friends did not intentionally do so, but nevertheless the net result of some things that have happened have put me in an intolerable situation and the only way out is resignation.

As you know, one of the five questions for appraisal was Mission-Church relations. At the January meeting of the Church Mission Conference, the Korean members asked that discussion be delayed till towards the end of our meeting in order that they might discuss it among themselves. This was granted. They finally came in with three propositions for discussion without recommending any one. (1) Continuation of the present plan of a Church Mission Conference (2) Continue present plan but reverse the dates of meeting so that the Executive Committee would meet first and the decisions of the Church Mission Conference would be final on all matters going to the Board (3) That the General Assembly be given full and complete control over all work budgets and missionaries "as in Japan".

These three plans were discussed freely pro and con. It was finally decided without any dissenting vote to recommend to the April Conference continuation of plan one, but to appoint a special study committee who would go into the arguments of other ideas and report to the Conference from time to time. The primary reason given for continuing #1 plan was that it had been initiated so recently it should be improved and worked for a few years before we could properly evaluate it.

It has come to my attention, more or less by accident, that the officers of General Assembly called a caucus of all Presbytery Moderators ~~in 1955~~ to discuss this question. The Moderators decided to put these three propositions up for discussion in each Presbytery. Some Presbyteries had meetings coming up at this time. In one case, at least, a special meeting was called.

Since the Moderator, the Vice Moderator, the Clerk of General Assembly, other officers of General Assembly and several Moderators of Presbyteries are members of the Church Mission Conference, I cannot but conclude that the present agitation is a repudiation of the Church Mission set up and the way I have handled things as the Board's Field Representative. It is not the subject matter of the three points and the desirability of getting all the views before us, but the fact that the very men who consented to the decision of the Church Mission Conference have initiated and are agitating something contrary to that decision without consultation with any of the missionaries involved or the Board's Field Representative. I consider that my Korean friends no longer consider me as the Board's Representative, and expect to instruct their Representative to the Conference to present independent views contrary to the decision arrived at jointly. This puts me in an intolerable position. Hence I am asking you to relieve me of my responsibilities as Field Representative and the necessity of attending the Conference.

Very sincerely,

Edward Adams, D.D.

EA/ek

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@ in file of material handed to John Smith
* mimeographed for Mission Members

X Distributed at Taejon Conference

1. facts
2. Do not know our ultimate goal
3. Opinions

Excerpts
from the

Manual of The Board of Foreign Missions
of the Presbyterian Church
in the U.S.A.

A. ADMINISTRATION BY CHURCH

35. In assuming responsibility for the entire Christian program, including those activities previously administered by the Missions, the Churches will wish to express their Christian faith not only by direct preaching and teaching of the Gospel but also by means of those many other forms of activity which have proved so fruitful under the Missions in the full expression of the Christian way of life, such as medical, educational, and social service work. The Board understands that those agencies which have been established by the Missions and which properly belong to the Churches will be vitally related to the Churches and used by them for their welfare and development and for their continued evangelistic outreach.

36. 1. ORGANIZATION FOR ADMINISTRATIVE CONTROL BY CHURCH

In order to assure continuity of administration of the several lines of missionary activity, the Board understands that, in each case of transfer of full responsibility, there will be special consideration given by the Churches to the provision of such additional church officers and committees and boards of trustees for institutions, as may be found necessary. These would be appointed by the appropriate church bodies, and would include an executive or over-all committee to carry the continuing administrative functions; and such special committees as may be needed for the several functional tasks.

37. 2. RESPONSIBILITY OF CHURCH ORGANIZATION

The Church field organization, together with related agencies and autonomous institutions, will need to assume the following responsibilities:

a. General

Give information and advice to the Board on all matters affecting the Board's participation in the work in the area.

38. b. Missionary Personnel

- (1) Take action regarding the location and field training of missionaries.
- (2) Supervise the work of the individual missionary and provide for the widest use and most inclusive service of each.
- (3) Make requests for new missionaries.
- (4) Advise the missionary and the Board on furloughs and future service.
- (5) Provide for departmental and general inspirational conferences of missionaries and fellow national Christian workers.
- (6) Take action regarding the return of missionaries after each term of service.

39. c. Finances

- (1) Submit budgets, current and capital, showing amounts to be raised locally and the amounts to be asked from the Board, not including missionary maintenance.
- (2) Distribute undesignated appropriations.

40. d. Property

Use and care of property held in the name of the Board, other than property related to missionary maintenance.

41. e. Cooperation
- (1) Make recommendations to the Board regarding cooperation or union with other field organizations.
 - (2) Make recommendations regarding the loan or transfer of missionary personnel, appropriations or property to other organizations.

42. f. Reports

Submit to the Board, minutes, reports (including audited financial reports), records, statistics and correspondence which are necessary for the continued financial participation by the Board and the creation of interest on the part of the Presbyterian Church in the U.S.A.

43. 3. RELATION OF MISSIONARY TO CHURCH FIELD ORGANIZATION

a. In each area where the former mission organization has been superseded by a church field body as the administrative organization, the rules and regulations governing the relations of the Presbyterian Board (and other Boards) with the field administrative body will be contained in a separate constitution for this body, approved by the Board.

44. b. Each missionary is expected to familiarize himself with the constitution, the by-laws, and the general policies which give direction to the actions of the field administrative body for his area, and should seek to be informed on all the activities and actions of the organization. Such rules and regulations are supplementary to the general Manual rules and should be observed by each missionary.

45. 4. CONTINUING BOARD FIELD ORGANIZATION AND OFFICERS

In those fields where the Missions as administrative organizations have been discontinued, and missionaries are remaining for service under the Church and its agencies, the Board will maintain such a field organization and such officers in each area as may be indicated in the transfer agreement. This may be done, separately or jointly, with other Boards similarly related to the Church.

Unless otherwise provided in such agreements, there shall be:

46. a. A Field Representative with general duties as outlined in Arts. 97-102 and with specific duties as indicated in the transfer agreement.
47. b. A Field Treasurer with general duties as outlined in Art. 72 and with specific duties as are indicated in the transfer agreement.
48. c. A Missionary Committee, composed of missionaries, set up in accordance with the transfer agreement and charged with the responsibility of keeping the Board advised on matters affecting the maintenance, efficiency, and welfare of its missionary personnel. To this end it shall:
- (1) Draw up annual estimates and make recommendations for missionary maintenance.
 - (2) Use and control property held for missionary maintenance.
 - (3) Supervise the language study of missionaries until language requirements have been met (unless otherwise provided for).
 - (4) Provide for the medical care of missionaries, including health furloughs.
 - (5) Supervise the education of missionary children on the field.
 - (6) Advise missionaries on personal problems.
 - (7) Appoint Board representatives to governing and advisory boards, joint committees and special committees, when the constitutions of institutions and committees call for such appointment.

Excerpts
from the

Manual of The Board of Foreign Missions
of the Presbyterian Church
in the U.S.A.

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(8) Cooperate with the church field organization in planning for departmental conferences etc., as provided for in Art. 38.

(9) Arrange for and send to the Board annual publicity reports pertaining to the personal work of the missionaries.

(10) Appoint such sub-committees as may be necessary for the conduct of its work.

CHURCH MISSION CONFERENCE REGARDING CHURCH MISSION RELATIONSHIPS
SENT TO THE LAKE MOHONK CONFERENCE

II. What should the relationship of the Board and its missionaries and fraternal workers to the Church be during the five year period and beyond?

This question was given considerable thought by the Church Mission Conference. The Korean members of the Conference asked for an opportunity to discuss it separately among themselves first. Following this they reported three possibilities for general discussion: (1) that the present system of conferences be continued (2) that they be continued but that the order of meetings as between the Executive Committee of the Mission and the Conference be reversed so that the conference would have the final say on decisions (3) that the Mission be done away with and missionaries all come under the church as it has been done in Japan. It was finally decided that since the Conference system was still in the experimental stage and had been tried out for only one year leaving much room for improvement, it was premature to attempt any other experiments. The question of relationships was referred to a subcommittee for study and future reporting. The assumption therefore is that there would be no drastic changes in the present system during the next five years, but an effort made to introduce such changes as would improve the present system.

At the meeting of the Mission Executive Committee on January 6, 1956, the following action was taken:

"I.A. 56-18 Church Work Annual Budget It was voted that from now on the decision of the Church Mission Conference on the annual church work budget distribution be accepted as final."

.....

Note regarding report quoted above:

1. In later discussions objections were raised by some to the statement that there would probably not be any drastic changes during the next five years. The wording was allowed to remain because it was expressed as the opinion of one person, the writer, and in terms of probability.

2. It is most interesting to note that at this late date, January 25, 1957, the Presbyterian Church of Korea apparently has nothing down in writing as to what constitutes 1, 2, and 3. The explanation in the report to Lake Mohonk by the Field Representative is the only thing in print so far.

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X

LAKE MOHONK CONFERENCE, REPORT OF COMMITTEE II

The second question addressed to the Churches by the Board in preparation for the Consultation was as follows:

WHAT SHOULD BE THE RELATIONSHIP OF THE BOARD AND ITS MISSIONARIES AND FRATERNAL WORKERS TO THE CHURCH DURING THE FIVE YEAR PERIOD, AND BEYOND?

In the replies from the Churches to this question, the following quotations seem to reflect some significant ideas:

1. "It is extremely difficult to answer this searching question." (Pakistan -19).
"The question presents a new challenge to the Christian Church in Pakistan."

"Is the Church in West Pakistan willing and sufficiently equipped to accept the authority?

"The answer to this question involves an honest self-examination and raises at least three questions:

1. "Is the Church in West Pakistan conscious of its Mission?
2. "Is the Church competent to formulate its own policies of work?
3. "Is the Church spiritually and intellectually equipped to implement these policies?" (Pakistan - 20)

2. "Our objective is to create closer relationships between Mission and Church as partners in obedience to Jesus Christ." (Africa - 7)

3. "The present relationship between the Boards and their missionaries and fraternal workers and the Church may be characterized in broad terms as partners in a common task." (Philippines - 21)

4. "Full integration of Church means that the relation of the Board in New York will be with a Presbytery and two Synods of the United Church of Northern India, not with three Missions. Fraternal workers should be members of the Church in India and should in every way identify themselves with her life and work." (India-8)

5. The Church needs the help of trained foreign personnel not as workers under a foreign Board but as workers in the Chinese Church." (Hong Kong -6) "When new missionaries are sent to the field they should not be sent to see what they can find to do in our country, but rather to fill a job whose need has already been felt by the Synod and for which the request has been made to the Board by the Synod." (Guatemala - 6)

The reports from the various countries indicate that there are no two situations exactly alike. However, we joyfully recognize that God is directing each Church, within its individual circumstances, to reach the same objective of associating itself with all the others in the task of winning the world to Jesus Christ.

We can point up the following as common to all:

- a. The desire for the ultimate integration of all missionary work with the work of the national Church.
- b. The desire to share together the responsibility for missionary work at home and abroad.
- c. The desirability that the national Church increasingly determine policy and administer the task within its borders.
- d. The desire that the U.S.A. Church not only continue, but increase her participation with the other Churches in the common task.

We recognize, furthermore, that each Church within its own particular circumstances, is trying to reach the goal of self-support and total responsibility for its own life, as well as to participate more fully in the task of winning the world to Jesus Christ. But we must recognize that this goal cannot be reached simultaneously by all the churches.

We recognize no uniform final pattern of integration but we do recognize a common goal. This goal is not the sole criterion of achievement and maturity in the Christian Church. In fact, there are other aspects of the work that are more important. But at this present moment under the conditions that exist across the world we believe the time has come to demonstrate in a visible way our essential oneness by planning full integration.

We recommend, therefore, that all the Churches and Missions be encouraged to recognize the urgency of integration of all missionary work with the task of the national church.

We are encouraged by the advance that has been made in relationship in every country, particularly in the last two or three years. But we recognize also the great importance of setting a time-limit within which this final goal should be achieved. This will stand as a statement of intention so that all may know that the present stage is in the direction of a clearly defined goal. We recommend, therefore, that in every area concerned the Church, the Mission, and the Board plan together a step-by-step program whereby the goal will be achieved within a definite time limit, preferably within the five year period under consideration by the Consultation. This plan should provide for an annual review of progress.

The relationship between the Board, its missionaries, and fraternal workers, and the Church in the countries where missionary work has been carried on by the Board, shall be of such a kind that when a Mission has been integrated into a national church, the church shall in every instance be completely autonomous and shall, at the same time, become increasingly missionary in spirit, in work, and in financial commitment.

Experience in several countries has revealed that certain factors encourage successful integration. For example: -

1. The Mission and the Church together should formulate the policy of integration. Opportunity for full expression of opinion should be given before final plans are made. Integration should become a common task for all.
2. Adequate provision should be made by the Church for the mutually satisfying and effective use of personnel requested from abroad.
3. It should be understood that, after the goal is achieved, grants of funds will continue to be made by the Board after consideration of budget requests from the Church.
4. After the Mission as an administrative agency has been dissolved, the Church should assist in providing opportunities of fellowship for the fraternal workers.
5. Procedures for administration of personnel and funds from abroad should be established by the Church in such a manner as to safeguard its national character and autonomy.

3

6. Special consideration should be given to the question of Mission institutions and their proper relationship to the Church and to the State.

7. Fraternal workers should be members of a national church and in every way identify themselves with her life and work. This should be provided for without giving up membership in the church of his origin.

8. As important as are the technical procedures in establishing integration, the attitude of all concerned in giving honor and dignity to the place of the Church as the chief administrative agency is equally important.

We request the Board that provision be made for the sharing of information from all areas, so that the experience of others in integration may be available to all.

A KOREA MISSION (NORTHERN PRESBYTERIAN) "STATEMENT OF POSITION" AS UNDERSTOOD AND ACCEPTED AT ITS ANNUAL MEETING IN 1956

The Korea Mission rejoices in the strong and independent development of the Korean Church. This Mission recognizes the growing significance of the relationship between the Korean Church and the American Church and all sister Churches in this day of increasing ecumenical consciousness. In order to assess its part in the ecumenical mission of the Church of Christ the Korea Mission recognizes the following realities in the history of the work of the Mission and the growth of the Church in Korea.

(1) The (Presbyterian) Church in Korea is a completely independent and autonomous church. The Korean members of this Church exercise full control over all Church Courts, the General Assembly, the Presbyteries, the local Church Sessions. They also exercise full control over all Church-related institutions, such as seminaries, schools, hospitals, through governing Boards of Directors subject to the Courts of the Church as defined in their constitutions. (All such Boards of Directors have, at least a majority of Korean members)

2. Missionaries assigned to work in the Korean Church are subject to appointment and direction in their work by the Korean Church expressing its will through the Courts and Institutional Governing Boards of Directors. (The only case in which a missionary may serve as head of an institution, or in any other capacity, is when the Korean-controlled governing Court or Board makes such an assignment.)

3. The Mission as presently organized has a minor and decreasing place in the life and work of the Church. It functions in a temporary capacity by cooperating with the Church for as long as the Church desires and until the Church reaches the degree of sufficiency in material and personnel resources when it no longer will need assistance in these resources in any significant degree.

4. The organizational means for expressing the full significance of the ecumenical fellowship of the American and Korean Churches during this period is the Church Mission Conference. It functions on the Church-Mission and the Presbytery(ies)-Station(s) levels. It is not only in the individual witness of isolated missionaries giving themselves in devotion to their particular assignments of work, but also in the conscious functioning of this body that the full significance of these two sister Churches cooperating in ecumenical Mission is given full expression. Herein may be realized the missionary function of facilitating the inter-church exchange of ideas and sharing of experience, and herein may be preserved the values of group discussion and decision, and herein may be affirmed the heritage and ideals of both churches.

5. The gift of personnel and funds from the American Church to the Korean church represents a vital part of this ecumenical fellowship at this time and these two elements of personnel and funds are one gift and belong together, and lose much of their significance as the expression of the ecumenical concern of one Church for the other when they are separated. The use of funds should not be allowed to interfere with the natural growth of the national Church through its own efforts. "A self-governing Church MUST be self-supporting" said Dr. Robert Speer. Foreign funds should not be used to subsidize the indigenous Church, but share in particular phases of the work. A self-supporting, independent church alone can enjoy the full promise of ecumenical fellowship with her sister Churches in the one body of Christ. The single gift of funds and personnel together in the cooperative service preserves the integrity of both the giving and receiving Churches in true ecumenical fellowship in the body of Christ.

June, 1956

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OTHER ANNUAL MEETING ACTIONS

2. Recommend that Executive Committee action 56-18 concerning the annual church work budget, be interpreted as including the following:

CLASS VI CHURCH GENERAL, SUBCLASSES A, B, AND D
CLASS VII EVANGELISM, SUB CLASS C, D, E, AND F
CLASS VIII EDUCATION, SUBCLASSES C, D, AND F
CLASS IX MEDICAL, SUB CLASSES B AND C
CLASS X LITERATURE, SUB CLASS B
CLASS XI AUDIO VISUAL PROGRAM

3. Recommend that the Mission representatives on the Church Mission Conference be instructed to refer all proposed agreements concerning changes in Church Mission relationship to the Mission, in Mission assembled, for final approval.

4. Recommend that the Mission instruct the Mission members on the Church Mission Conference to consider the following points in discussing future church-mission relationships:

a. The need for representation on the Church Mission Conference to adequately reflect the territories with which our Mission is concerned.

b. The need for appropriate means for insuring the presentation to the Church Mission Conference of the work and needs of interdenominational and union institutions.

c. The desirability of having a recorded vote in the Church Mission Conference, in view of the representative nature of the membership of the Conference.

5. Recommend that the Mission members on the Church Mission Conference be instructed to draw up for presentation to the 1957 Annual Meeting, long range plans for the development of Church Mission relations.

6. It is noted that the Board, in its action 56-479, taken at the meeting of May 1-2, established a procedure for the Chosun Christian University and Severance Union Medical College and Hospital to present their requests to the Mission and the Church Mission Conference.

General Assembly of Presbyterian Church Action, Sept. 1956
(a rough, somewhat literal translation)

to
"As for the subject postponed from Monday as/whether to choose principle two or principle three concerning missionaries, moved that we decide to choose the third idea and as for its enforcement we commit it to the central Church-Mission Conference to cause to be put into operation."

Note:

The action quoted above is so different from action quoted in General Assembly letter (see following) explanation is necessary. The General Assembly letter is not a quotation but an interpretation of the action, with special reference to meaning of "principle three". The quotation marks were used with Korean meaning signifying the importance of the words rather than a literal quote.

.....
→ See Gen. Assembly Letter
Central Church Mission Conference Action, Nov. 27, 1956

1. It was voted to discuss the two items referred to the Conference by this General Assembly as named in the notice for this meeting.
2. It was voted to refer the problem presented by General Assembly to each Mission Church Conference to report back to this Central Conference before General Assembly.

5. Gen. Assembly Action + 7 Central Conf. Action

X

Moderator
General Assembly of the
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Presbyterian Church of Australia

Dear Brethren:

Our prayer is that God's richest blessings may rest upon your great church.

We are constantly grateful for the missionaries that you have sent out to establish churches and schools, carry on a variety of benevolent enterprises, and to preach the Gospel throughout these 70 years that have passed. Today we are in a new day and feel that there must be some change in our relationship with the different missions as well.

In line with the new ideas of Church administration, as regards the former basis on which the missionary work has been carried on, we feel that there is need for a new method in doing this, so that all the Missions working in the area of the General Assembly, instead of following several different methods, may use the same method in cooperation with our Church, in the various types of work undertaken, and thus produce even greater fruit than before.

In line with this, the 41st General Assembly of the Presbyterian Church of Korea took the following action, referring to the Church Mission Conference the discussion of means for implementing the action.

It is our hope that your church will likewise study this matter, which is felt to be of such urgent importance to our church, and find means of making it effective as soon as possible.

The action of the 41st General Assembly
"That the Missions working in cooperation with the General Assembly of the Presbyterian Church of Korea be integrated with the Church and carry on their work under the direction of the General Assembly."

May the grace of the Lord Jesus Christ be with you in your every endeavor.

Yours in Him,

(s) Lee Tai Young
Moderator 41st General Assembly

(s) Kim Sang Kwon
General Secretary of General Assembly

undated

~~George A. Astor~~ Astor

G. A.

월요일 까지 우안 했든 선교정책

에 관한 제 2안과 제 3안 채택

문제는 제 3안을 채택하기로

가결하고 그실시에 관하여는

중앙 선교회의 회에 마쳐 실행

케 하도록 가결하다

Presbyterian Mission Office
Seoul, Korea
November 14, 1956

Dear Executive Committee Members:

I am having Elfrida copy for your information some material that has been forwarded to me by Charlie Lohr. He doesn't definitely say whether these materials are confidential, but possibly they were intended to be so, so I am not making them available for the entire Mission; but I do think that members of our Executive Committee should know how planning is going in our Board circles in order that we may know also what we must do to keep in step. These papers do not indicate what the Board is going to decide today or tomorrow. The General Council, through surveys made of the Church and their appraisal of the economic situation in the U.S., has decided that the next few years are going to see a great increase in the giving of the Church. They have been insisting that all the Boards set their sights high for a big benevolent increase and to come in with definite and challenging requests. It is this pressure as it affected our Board in particular that energized the Lake Mohank Conference, and from the many findings of the Conference, these enclosed papers are an effort to boil down into relatively small compass a statement of goals for the next five years.

Of course that includes more than just financial. There must be changes made in policy as well in order to handle the larger program that the increased funds will permit us to plan for. I would not suggest that you pass these papers around for circulation but they may be a background for any discussions that you care to carry on with the station. If you feel that there would be any benefit in my coming to your stations to participate in such discussions, I would be very glad to do so. I think you should be thinking and planning and praying in the light of this material looking forward to making the next few meetings of our Church Mission Conference and Executive Committee as fruitful as possible.

A covering letter from the Board contains the following interesting items which you are at liberty to pass on:

- (1) efforts are to be made to encourage intercommunication between the 16 fields that the Board is related to. This intercommunication is already taking place among the Field Representatives. We are exchanging monthly letters.
- (2) there is a request to know if you would like to have an "ecumenical team" visit Korea.
- (3) news that Dr. Wysham has been transferred from his position as Secretary of Literature and Publications to a newly created position of Secretary of the Inter-Church Services (council for functional work such as literature and publicity and student work)
- (4) the probable creation of a new office of educational secretary
- (5) a prediction that the fiscal year 1956 will close with all goals achieved or exceeded.

Very cordially,

Edward Adams

BA/ek

GENERAL STRATEGY OF THE FIVE YEAR PLAN FOR THE PRESBYTERIAN CHURCH IN THE U.S.A.
IN ECUMENICAL MISSION, JANUARY 1, 1957 TO DECEMBER 31, 1961

This plan is based upon the report of the World Consultation of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. at Lake Mohonk, New York, April 22, -May 1, 1956, where representatives of Churches from seventeen countries, including the U.S.A., shared their current programs and resolved to plan together for the future. The plan of the Presbyterian Church in the U.S.A. for cooperating in the programs of Churches abroad includes the following:

I. Cooperation in strengthening the growing solidarity and action of the world-wide Church in the world-wide Mission through the following means:

1. "...In every area concerned, the Church, the Mission, and the Board shall plan together a step by step program whereby the goal (of integration of Church and Mission) will be achieved within a definite time limit, preferably within the five year period under consideration..." (World Consultation Report)
2. Ecumenical visits and spiritual retreats to demonstrate and develop the fact of Christian fellowship.
3. The provision of channels of inter-communication concerning our common task in Mission.

II. Cooperative program with Churches overseas:

1. In constructing with the fields, budgets for ongoing work in the light of Lake Mohonk recommendations, cooperatively determining the degree of necessary adjustments as of priorities, decreases, and increases.

2. Ecumenical personnel

- a. The appointing of 500 missionaries and fraternal workers for service in the Ecumenical Mission over a five year period as requested by the World Consultation at Lake Mohonk and on the following basis:

1. 75 annually to be appointed by the Presbyterian Church in the U.S.A.
 2. 15 annually to be appointed by Churches outside the U.S.A. to serve in other areas, their assignment to be made in cooperation with the Churches and regional organizations such as the Asia Council on Ecumenical Mission.

3. 10 annually to be appointed by other Churches to serve in the Presbyterian Church in the U.S.A.

- b. Expanding the Study Fellowship and workshop for Approved Candidates to provide for increased new personnel and the further development of present personnel.

3. Cooperating with the fields in implementing the program of priorities as recommended at Lake Mohonk. This includes:

- a. Evangelism beyond the Church

1. Ecumenical teams in evangelism
 2. The use of drama
 3. Choirs and forms of indigenous music
 4. The use of television and films
 5. Radio evangelism
 6. A wide and concentrated use of Christian literature
 7. An evangelistic approach to youth
 8. Industrial and occupational evangelism
 9. General evangelism

- b. The recruiting, training, and use of leaders

1. Theological education
 2. Specialized training centers for all types of lay church workers
 3. Development of an international staff in every field possible
 4. Provision for scholarships
 5. General education

- c. Undergirding the life of the Church
 - 1. Developing leadership in the local church
 - 2. Stewardship education
 - 3. Church extension
 - 4. Support of the ministry
- d. The Mission to the Community
 - 1. Rural reconstruction
 - 2. Community services
 - 3. Medical services
 - 4. Cooperatives
 - 5. Fundamental education and literacy

This program as outlined is flexible and subject to any adjustments in consultation with the field.

III. Interpretation and Participation

Developing the program of the churches in the U.S.A. and cooperating in the program of other Churches whereby there will be a clearer understanding of and a larger participation in the Ecumenical Mission

IV. Assuring adequate budget provision for:

- 1. Ongoing work as may be adjusted
- 2. Crisis area projects
- 3. The five year program of advance
- 4. Capital needs

V. Administration

The Board's part in this five year plan will be administered as an integral part of its program and through the regular channels of administration as they may be adjusted for the purpose.

.....

FINANCIAL ESTIMATES OF THE FIVE YEAR PLAN

The World Consultation held April 22-May 1, 1956, at Lake Mohonk, N.Y., on the Presbyterian Church in the U.S.A. in Ecumenical Mission, under the auspices of the Board of Foreign Missions, made clear that the Board can no longer administer funds without thorough consultation with the Churches and Missions with which the Board is related overseas. Heretofore this procedure has been recognized insofar as Missions are concerned, but now the status of the indigenous churches in most parts of the world requires that they be consulted fully as well. This was the genius of the Lake Mohonk conference. However, such consultation only began there. In presenting the following plan of the Board for the next five years, it is understood that adjustments will be made as both Churches and Missions continue with the Board in consultation. The following is the first draft of the 5-year program together with the requests for funds to be made available in 1957. In this "first draft" nothing has been included for "Capital Needs". The final draft will include these needs.

INTERCHURCH SERVICES

	TOTAL	1957
Literature and Publications	\$457,000	\$53,000
Broadcasting and Films	753,000	91,000
Women's work overseas	64,000	---
Industrial evangelism	350,000	50,000
Stewardship	100,000	25,000
Drama and music	50,000	20,000
Scholarships, U.S.A.	125,000	25,000
Scholarships, ecumenical	115,000	10,000
Student activities, various	489,450	54,450

The new partnership relations with Churches overseas and the evangelistic opportunities provided by modern means of mass communication, have greatly increased the significance of functional services rendered by the Board and many of these were deemed by the Lake Mohonk Consultation as essential elements in any program of advance.

ECUMENICAL PROJECTS

	TOTAL	1957
Ecumenical Projects	\$410,000	\$70,000

The development of regional councils for inter-change of personnel in the advancement of the mission of the church with emphases upon such endeavors as stewardship, rural evangelism, industrial evangelism.

GENERAL EDUCATION

General education	\$1,350,000	\$200,000
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As has been evident in the Christian education programs in the U.S.A., higher costs in recent years have made increased assistance in educational programs a necessity. This item sets up a fund for assistance in such programs upon which the respective field organizations will call in consultation with the Board.

ECUMENICAL PERSONNEL

New missionaries and fraternal workers	\$2,250,000	\$150,000
50 each year		

The Consultation called for the appointment of 450 new missionaries and fraternal workers over and above the number necessary to take care of replacements necessary because of resignations, deaths, etc.

FIELD WORK BUDGETS

	TOTAL	1957
Brazil	\$155,000	\$31,000
Mexico	87,500	17,500
Guatemala	87,500	17,500
Venezuela	45,000	9,000
Colombia	110,700	22,140
Ecuador	5,000	1,000
West Africa	398,500	79,700
Syria Lebanon	428,000	90,000
Iran	252,500	50,500
Iraq	34,600	6,600
Philippines	1,000,000	200,000
Thailand	1,050,000	210,000
Indonesia	250,000	50,000
Europe	368,000	53,000
Japan	207,500	41,500
Korea	587,500	117,500
India	614,932	47,000
Pakistan	132,257	17,885
Hong Kong	116,000	27,500

The World Consultation has highlighted the need which has been expressed for many years for increases in support of the ongoing program and necessary advance steps in the areas related to the Board.

4
INTERPRETATION

	Total	1957
U.S.A. Fellowships	\$70,000	\$10,000
Overseas fellowships	70,000	10,000
Specific program	395,700	109,200
Interpreting the significance of the World Consultation to the American and other churches.		

TOTALS

It is evident that in our world of change and uncertainty due to the increasing pressures upon the church by social, political, and religious forces that any five year plan cannot be static and all-inclusive. Therefore, in presenting this plan the Board understands that in case of unexpected events or emergencies such as the reopening of North Korea or China or increased obligations due to revolutionary situations such as in Africa or the Middle East, there may be the necessity of approaching the General Council through the Long Range Planning Committee and the Joint Budget Conference for reconsideration of the above plan and of the allocation of funds from the general benevolence budget.

The Long Range Planning Committee
September 17, 1956

Minutes of the Central Church-Missions Conference of the Presbyterian General Assembly of Korea, November 27, 1956

The Central Church (General Assembly) Presbyterian Missions Conference met at 10:00 A.M. in On Yang, November 27, 1956. Present were: 한경직, 안광국, 전필순, 이영이, 김재석, 신대식, 김상권,

a Chunju pastor (name not given); Adams, Campbell, Linton, Hopper, Talmadge, Kenyon, Kinsler. The prayer was by 전필순; the Scripture and talk by 한경직 and the following prayer by Dr. Linton. The minutes of the previous conference (two years ago) meeting were read.

Conference officers were elected: chairman, 한경직; vice chairman, Dr. Linton; secretary 안광국; English secretary, Dr. Kinsler.

It was voted to discuss the two items referred to the Conference by this General Assembly as named in the notice for this meeting.

It was voted to refer the problem presented by General Assembly to each Mission Church Conference to report back to this Central Conference before General Assembly.

The meeting adjourned with prayer at 5:20 the same day. The minutes were read and approved.

copy of Edward Adams' letter to Executive Committee dated November 30, 1956,

Dear Members of the Executive Committee:

Material still flows in indicating how seriously the Board is studying the findings of the Lake Mohonk Conference. They will definitely expect us to move forward. I have been laboring with what our next step should be. So far we have left it with the Constitution Committee of Church Mission Conference of which Fran and I are members. But before we meet, we should have some idea of the way we should guide the discussions in that committee meeting. As we will have to meet before Executive Committee, it seems best to put on paper some of my thinking and give the rest of you a chance to shoot at it. I'll be seeing most if not all of you between now and then, but do give me your reaction either pro or con, verbal or written, as soon as convenient.

Very sincerely,

(s) Edward Adams

TWO RECOMMENDATIONS FROM FIELD REPRESENTATIVE

1. That in compliance with Board wishes, a blue-print for future Church Mission relationship be drawn up in the Church Mission Conference for presentation to the Mission and the Board on the one side, and the Korean Presbyterian General Assembly on the other (see following pages)
2. That, though we thus demonstrate our willingness to conform, we draft a more detailed statement than we did at Annual Meeting as to why the Mission feels this action both unnecessary and unwise.
(to be developed later)

2nd Letter

9. E.A. to Excom Members

X
X

SUGGESTED BLUE PRINT FOR CHURCH MISSION RELATIONS TO BE WORKED ON BY THE CHURCH-MISSION CONFERENCE, FOR FINAL PRESENTATION TO GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA AND THROUGH THE EXECUTIVE COMMITTEE AND MISSION TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

1. That a date be set when the remaining prerogatives of the Mission, the assignment of the work of missionaries, be turned over to Church Mission Conference.
2. That a date be set (preferably sometime during the 75th anniversary year-1960-of the arrival of the first missionary in Korea) when the name Korea Mission will cease to be used at which time
 - a. the name Korea Mission will be replaced by the name Korea Committee of Fraternal Workers
 - b. The local Church Station Conferences will take over all responsibility for assignment of missionaries including appointment to various Boards, and the preparing of personnel requests. They will also be responsible for use of such funds as may be allocated to them by the Church - Northern Presbyterian Conferences (Church-Mission Conference) and the preparation and presentation of financial budgets and requests to the same. Its constitution will therefore be revised and enlarged to take care of these functions.
3. That, similarly the Church-N.F. Conference (formerly Church Mission) take over the functions of the Mission, namely the appointment of missionaries to stations to work under church-station conferences, any transfers that may become desirable, and the coordinating and sending on to the Board any requests for withdrawals or increases in the personnel. They would also collect, coordinate, and pass on financial budgets and requests from the church station conferences. Likewise all union cooperation matters and matters having to do directly with General Assembly sponsored institutions and departments would come before this body for review and presentation. Constitutional changes in this body will become necessary.
4. The present station would still function as a "local committee of fraternal workers" to take care of all matters regarding maintenance of fraternal workers, property, transportation, etc., including the arranging of inspirational life and conferences to better the quality of their work. Their one official liaison with the organized church under which they labor would be the right to appoint their own members on the church-station conferences.
5. Annual meetings would still continue under a very limited program and by some such name as "fraternal workers committee of the whole" as "the annual meeting of fraternal workers." Its function would be primarily to hear reports and hold discussion conferences, also to bring in outside speakers to help keep abreast of all that is going on in the Church of Korea. It would coordinate all matters that had to do with maintenance. It would appoint an executive committee to act ad interim. It would have to appoint the Juridical Person. It would have the one point of liaison in the right to appoint representatives to the Central Church Intermission Conference (this could be delegated to Church Mission Conference)

.....
In agreeing to arrangement above, the following "understanding" or "safeguards" should probably be part of the contract:

1. General Assembly would refrain from taking any action mandatory to the Church-Northern Presbyterian Conference without first passing it out as a suggestion and giving full opportunity to the Conference and especially the fraternal worker representatives on the Conference to express their views before the General Assembly.

2. The General Assembly respect and abide by all agreements and commitments the former Mission and Board have with other bodies, such as territorial comity, etc. Permission from Board would first be secured for changes.

3. That, though all non-ordained fraternal workers will be expected to take out membership or associate membership in some local church and all ordained workers in some presbytery, and be subject to that body, nevertheless if friction or difficulty develops which cannot be settled by reference to the church-station conference, or in case of failure by the Church-Northern Presbyterian Conference, they may resign from the Korean field. Any matters of church discipline would be referred to their church or court in the U.S.A.

4. In view of the fact that fraternal workers are not immigrants, do not look forward to becoming citizens, but are temporary residents even though for as long as 40-50 years, the Korean Church recognize that they, therefore, must raise their families in such a way as not to become expatriated but to facilitate adjustments in returning to and living in the States.

To the Field Representative and all Stations:

The following action was unanimously passed by Chungju Station. Please give especial attention to paragraphs numbered four and five.

In view of suggestions that the Church-Mission Conference discuss possible programs for Church-Mission integration and the dissolution of the Mission, Chungju Station voted upon motion of Mr. Hill and second by Miss Davie to go on record as follows, and immediately so to inform the Field Representative and all Stations:

1. Chungju Station feels that it would not be in the best interest of the Mission or the Korean Church to discuss this problem at this time in the Church-Mission Conference. The Mission having appointed a special committee to draw up policy for future Church-Mission relations, the Station feels that no discussions with the Korean Church should take place until this committee has made its report to the Mission and a Mission policy has been thoroughly discussed on the floor of the Annual Meeting. Any official conversations directed towards learning the views of the Korean Church upon this subject ought properly to be held only by the special committee of the Mission.
2. Among our reasons, one which we feel should receive special consideration is the fact that a large body of opinion in the Mission feels that integration must not be carried too far and that dissolution of the Mission would work a disadvantage to the Korean Church. This being the case, discussion of specific programs for Church-Mission integration or the dissolution of the Mission, however hypothetically framed and whatever cautionary statements might be made to the contrary, could not but create an atmosphere in which it would be increasingly difficult to avoid misunderstanding if the policy adopted by the Mission at its Annual Meeting proved to be anything except integration and dissolution.
3. The Station feels that the holding of such discussions with the Korean Church at this point would prove to be definitely not the best way to demonstrate the Mission's good faith or our willingness to cooperate with Board policy. Good faith demands that we point out that we are not at this time in a position to guarantee that any given policy will be adopted by the Mission for Board consideration. And we feel that no matter how much advance warning we tried to give, the Board of Foreign Missions, no less than the Korean Church, would react with surprise and distress if after holding discussions upon ways and means towards one policy the Mission should ultimately submit another.

The Station feels that the Board should be reassured that the tardiness of Mission discussion upon this matter is not from lack of concern but from lack of opportunity, and that given opportunity we would gladly have done our best to arrive at a positive position early enough not to embarrass the Board or delay its work.

It seems to us that the way to show good faith is to give the matter full and conscientious consideration--as our consciences tell us clearly we are

W Chungju's Reaction

truly doing--and to make sure at all times that the Board is not misled by any wrong evaluation of our position. And we submit under God that our better cooperation with the Board is a sharing of responsibility and a constructive contribution towards policy, and not that mis-called cooperation which would lead us to slough off responsibility and follow blindly without allowing our Board the advantage of what we have learned and received and heard and seen here on the field in question. It is not true cooperation to commit ourselves upon a course which we feel will work disadvantage to the purposes of the Board without either a Mission vote or a Board directive to the Mission.

4. In view of these things, Chungju Station respectfully suggests and most earnestly requests that our sister Stations and fellow missionaries will join us in postponing any official discussion of these suggestions with the Korean Church except in and through the special committee of the Mission, until a Mission policy has been determined.

At the same time we suggest and urge that all Stations join us in prayerful consideration of what steps can be taken and what should be our ultimate goals in Church-Mission relations to insure the greatest growth of the Korean Church and the truest cooperation with the Board's New Policy.

5. Chungju Station notes with regret that so little has been heard from the special committee of the Mission that doubts of its very existence have been expressed. We request that the Seoul office examine the minutes of the Annual Meeting to find the specific actions constituting this committee and instructing it to continue its activities between Annual Meetings, and to pass on to the convener the Station's urgent request that the committee meet as soon as possible and give the Stations concrete suggestions for Station discussion.

If examination of the minutes fails to disclose such actions by the Mission, Chungju Station recommends that the Chairman of the Mission reappoint the committee and give it the appropriate instructions--or that whatever necessary actions are involved to this end be immediately initiated.

Secretary's note: Some members of the Station have expressed a fear that this action might be misread as a rebuke or criticism of the Field Representative or an attempt to tie his hands. It is not so intended. Not Dr. Adams or anyone else is referred to. He in particular and others at will can confidently be expected to work with the Committee, helping and being helped as he tries to utilize his position for the Mission's good.

Voted by Chungju Station Dec. 19, 1956

(S)

John T. Underwood, Secy.

December 29, 1956

Dear Members of Chungju Station:

Your communication addressed to "the Field Representative and all Stations", undated, reported to have been passed unanimously by the Station, arrived just before Christmas. The subject dealt with, namely Church-Mission relations, is important. We are in the midst of trying to reconcile a set of ideas developing within our church in the U.S.A. and headed up in our Board together with another set of ideas developed within the Korean church rather suddenly during the past year with our own set of traditional ideas developed over 70 years within the Mission. The job is terribly complex and has tremendous emotional content for all parties concerned. We need warm hearts, but also to keep our heads cool and keep faith with one another. I was the one at annual meeting who suggested the action be taken that no ad interim actions be taken that would commit the Mission before the next annual meeting of the Mission. Such an action ought to have been unnecessary, but because of the emotional state some members of the Mission seemed to be in, I thought it would help to allay suspicion that there was an effort to force any one set of views upon the whole Mission. We are trying to exchange views in order to get the benefit of all views. Only after all views are in can we dispassionately pick out what seems best for the future of the Lord's work in this land. The elements in your action contributing to this exchange of views is most welcome. But, unfortunately, your station action went beyond this.

First, I am sure that it would not have been taken, or at least would have been greatly modified, had the station been patient enough to refresh its memory as to what the Mission action was on the subject. An apology, of course, is due to you for not having gotten the minutes out earlier. The printer has promised them before the end of this year. This however does not quite absolve the station from responsibility to ascertain the facts. The Mission action is as follows: "Recommend that the Mission members on the Church Mission Conference be instructed to draw up for presentation to the 1957 annual meeting long range plans for the development of Church Mission relationships." Thus the Mission already has a plan, which we are trying to get into operation.

Second, the tone and purpose of the station action is to discredit the Executive Committee. This tendency within the past few years I personally consider one of the most deplorable tendencies within the Mission's circle. It cannot but work harm to our morale and to our Mission organization. There may have been some excuse for it when the Mission personnel on the field was so small that the Executive Committee was forced more or less to perpetuate itself, until enough missionaries returned for a general election. Even then the criticisms were theoretic rather than practical. Now there is absolutely no excuse for such an attitude, which seems to have become a habit. No organization can function unless it has confidence in the men and women that they voted into their most responsible position, which is the Executive Committee. The Executive Committee is the Mission in action ad interim. If it makes mistakes it may be subject to censure at the following Mission meeting, but ad interim it is the highest authority and should be held in highest respect by every member of the Mission.

The Mission action referred to above (since the membership of the Hyubiwhei and the Executive Committee were almost identical) was not a bad action in itself. It could tend toward administrative confusion if all of the local hyubiwheis began sending up to the central hyubiwhei men and women who were not on the Executive Committee. In order to avoid such confusion at our series of meetings, Jan 8-11, I am going to ask that those members of the central hyubiwhei who are not on the Executive Committee remain over to meet with the Executive Committee in order to discuss whatever policy matters may come out of this coming Church Mission Conference that need our consideration. In accordance with Mission action, none of these discussions can be final until annual meeting.

A third item, though not very important, is perhaps worthy of mention - that if the station had been willing to channel their views first to the field representative, we might have been able to straighten all of this out without airing our differences before the whole Mission. The more normal procedure would have been to bring these ideas up for discussion at the January 8-11 meetings where decision could have been made as to which ideas were worth sharing with the Mission. Every station has the perfect right to communicate with every other station. It is just a question as to which way produces the best results.

I trust that my criticisms have not been too harsh. I have the greatest respect and love for each member of the Station.

Yours in Him,

Edward Adams, D.D.
Field Representative

EA/ek

Taegu station action, pre-M.C., January, 1957

6. We request the Executive Committee to urge the Board to ensure adequate Board and Staff representation at the next Mission Meeting, for an adequate period of time to promote a greater degree of understanding between Mission and Board in regard to important issues at stake. It is assumed that the dates of Mission Meeting may be adjusted to suit the convenience of the Board in order to make this possible.

Taegu station action, January 18, 1957

2. Passed that we request the Field Representative to circularize the Mission with the request that the 1957 Mission Meeting be held in April to coincide with the visit of Dr. John C. Smith.

(statement from Bill Grubb's letter comments on this action: Our second request is in line with the request which we sent to the Executive Committee, that this year's Annual Meeting be timed so that as large a Board and Staff representation as possible might be present. I cannot say officially, but it appeared that a majority of the station was not in favor of having the meeting at Taechon Beach late in July)

Presbyterian Mission
Taegu, Korea
December 28, 1956

The Rev. Edward Adams
Presbyterian Mission
Seoul, Korea

Dear Dr. Adams:

We of Taegu Station would join in the sincere wish that Our Lord's choicest blessings may be yours and Mrs. Adams's as this eventful year draws to a close. All of us appreciated so very much the lovely Christmas greetings which came from you last week.

My immediate task, as secretary for Taegu Station, is to convey to you the substance of an action which we took last evening. The intent of this action is merely to provide a possible basis on which the Executive Committee may counter any pressures from the Korean Church leaders for an immediate decision regarding future relations between Church and Mission -- certainly not to preclude the informal discussions which will inevitably take place on this controversial subject between now and this coming year's Mission Meeting. Such an action may be completely unnecessary at this time, but we submit it anyway for whatever it may be worth:

MOVED AND PASSED that the Station request the Field Representative to circularize the Mission with the following proposal, so that the result of the circular vote may be known before January 8: (the proposal) that the question of Church-Mission Relations shall not be discussed officially with Korean church representatives until after the 1957 Mission Meeting when the mind of the Mission shall have been determined.

This is in no way to be taken as an endorsement of the content of the recent "Chungju Letter" (which many of us feel to be completely out of order). Actually, it was framed by our two representatives on ExCom and passed by the station with the single purpose of strengthening your hands and the hands of others on the Executive Committee when pressed for an early decision on this matter.

Whether or not you see fit to act upon the request, we'll appreciate any comment or suggestion which you may care to make in regard to it.

Sincerely, in Our Savior's name,

William A. Grubb
For Taegu Station

P.S. (Dear Dr. Adams,
We consider this no reflection on Ex Com. Actually the motion is primarily the work of Arch Campbell and endorsed by the Station.
Yours sincerely,
George Worth

13. Taegu Station's Reaction (2)

William A. Grubb
Secretary Taegu Station
Taegu, Korea

Dear Bill:

It was almost one p.m. on Saturday and when this letter was delivered and opened by me. In order to be sure that I am not going contrary to Taegu Station's desire I am getting this note off concerning my reaction by the Wenrich's who go down Monday. They will also be carrying my reply to Chungju station which may help to clear the atmosphere.

I appreciate the action that Taegu station has taken but do feel that it ~~was~~ is not necessary. We must not and cannot tie the hands of our appointed committees, either representatives on the Hyu'e whei or the Executive Committee so tightly that they are in no position to sit down and talk over these problems in a give and take way between now and annual meeting time. Only lots of open and frank discussion all around will clear the atmosphere and bring us to a common solution. I notice in the station's action you have underscored the words officially. I think that we are all sufficiently agreed, supported by the action taken at the last annual meeting, that no final action can be taken that would be considered official until annual meeting therefore the members of the hyu'e whei and the Executive Committee can be trusted to carry on their discussion in the spirit of informality, of give and take and of seeking to find the right solution that will give honor to our blessed Lord.

Therefore, unless Taegu station insists on my circulating an action I will not do so feeling that we are all quite strong enough to resist undue pressure for immediate decision. I do not feel our Korean brethren will push us that hard. They too will want a solution that will be amicable and honorable to our common Saviour.

If the station wants to insist on a circular vote please wire me as soon as you get this letter. Otherwise I will not send it out.

Very Cordially,

Edward Adams

Closer Integration of Mission and Church as Viewed by the Taejon Station

In view of the discussions regarding further integration of the Missions and the National Churches which have grown out of the Lake Mohonk Conference it is necessary to make definite recommendation regarding procedures for implementing the findings.

The Korea Mission has through the years of its history stressed self-support on the part of the National Churches, and the training of National Christian leadership and integrating the Mission and the Korean Church through vital participation of missionaries and Mission representatives in local churches, in local and central Church Mission Conferences, in the National Christian Council, in the General Assembly and the joint Committee for General Assembly and Missions. Thus a large measure of the ideas and suggestions brought out in the findings of the Mohonk Conference have already been realized and are in operation in the Korean situation as far as the Presbyterian U.S.A. Church Mission and missionaries are concerned.

For this very reason a sense of complacency and feeling that the goals have been adequately attained may readily be experienced by members of the Mission. Any slowness to face the currents of the time may be misunderstood by our Korean associates and by the Board as indifference or reactionary.

There is probably quite general agreement that the time is ripe for achieving a closer cooperation between Church and Mission and the delegating of increasingly greater responsibility to the Korean Church. The present Board policy, the Lake Mohonk Consultation and recent developments of Church Mission relationships in India and other countries point up, to the Korea Mission, the duty and privilege of advancing with the New Day. The question is not whether to advance or not, but rather how to advance and how rapidly. Already the thinking and expectations of the Korean brethren has gone far. As the issues are faced and further recommendations drawn up for presentation to our Korean colleagues, several things should be kept clearly in the foreground of our thinking.

1. Much emphasis is being laid on the question of terminology, Mission, Missionaries, Fraternal Workers, Station, etc. It is our opinion that these considerations are academic, not basic, that they are related to the English language terms, not to the vernacular terms used and any objectionable connotation is in the thinking of Americans rather than of Koreans. We believe that the acceptability of whatever term we use depends on the content that is lived and built into it not on the origin or derivation of the term.

We believe the basic problems now faced are those of relationships, procedures, and controls. We feel it is possible and even probable that by changing old and accepted terminology more misunderstandings and greater problems may be created.

2. Out of the conferences and conversations with the Christian leaders of Korea certain definite desires and expectations appear.

There is the desire to be free to deal directly with the church in America in soliciting and receiving financial aid without the necessity for channeling either through Mission, Station, or Executive Committee.

It has been made clear that such a procedure will not be approved by the Board of Foreign Missions or that the Board will agree to relieve its missionaries of their responsibility for seeing that funds from America are used for the purposes for which they were given. The problem thus becomes one of how to help the National leaders to recognize and appreciate the function and role that the missionary must serve in this matter on the one hand, and, on the other, to help the missionary fulfill this important trust with perhaps wider understanding and sympathy towards the

needs of the National Church and to help the missionary to perform this duty in a manner that will avoid misunderstanding and resentment or antagonism on the part of national colleagues.

It should be recognized that the National leaders are inclined to favor using foreign funds for subsidizing weak churches, erection of church buildings, and supporting organizations such as the office of the General Assembly, of the N.C.C. etc., and for special general schemes such as printing presses and the like. Too frequently such projects figure so largely in the thinking of nationals that they fail to see the urgent need for utilizing a larger proportion of the funds from abroad for pioneer evangelism and opening up new areas of Christian witness and service through preaching bands, rural evangelism, developing all forms of youth work, promoting the Christian home, industrial evangelism, and the like. Part of the function of the Missionary should be to guide the thinking along such lines and to help channel funds into such pioneer efforts.

3. It seems that in planning for advance the Northern Presbyterian Church Conference is the logical group through which to act. Being composed of representatives from both Church and Mission, such a Conference should be able to deliberate in a fair, democratic, and Christian manner. However, the representative character of the Conference could and should be improved, especially as relating to union mission enterprises and non-ordained missionaries who now have no specific representation.

Given a definite responsibility and the experience of united, cooperative effort on the part of Korean and missionary members, the Church Station Conferences and the Church Northern Presbyterian Conferences should grow in wisdom and mature in ability until they might well become the effective executive bodies charged with planning and directing the work now done by the Mission and its Executive Committee.

4. We feel that extreme caution should be exercised in working out and implementing such plans since moving too rapidly in these directions may drive a wedge into the Korean Presbyterian Church and bring about cleavage between the sections related to the Mission of the Presbyterian Church U.S.A., U.S., and Australian. Too rapid advance may affect the present unity and cooperation between these Missions. Also it might even jeopardize the efforts to bring about a Union of the Northern and Southern Presbyterian Churches in America. Therefore we urge that careful preparations and planning for the new organization be made with a view to launching the changes in connection with the celebrating of the 75th Anniversary of the coming of our Presbyterian missionaries to Korea, and that the sister Presbyterian missions be kept fully advised regarding the plans being worked out.

5. A second major concern of the Korean leaders seems to be to have control over the assignment of missionary personnel to stations and work. They have not realized the intricate problems involved in such matters. Doubtless to delegate such prerogatives to the church body would not give rise to difficulties for long. In other Mission groups where such steps have been taken the national group has soon realized their inability to handle such matters and have either referred this responsibility back to the foreign group or set up a special joint committee to deal with such questions.

There is a strong trend and desire to place the foreign worker directly under the control and direction of the Korea Church and its institutions. Many missionaries do not hesitate to accept such a relationship. In the case of seasoned workers who have made their places in the work no great difficulty nor problem should develop from this more closely integrating the foreign worker into the work of the Church. However, in the case of newer arrivals on the field certain definite problems are already emerging in certain Missions in Korea and in Japan.

In the process of integrating the Mission and Church great care should be taken to give new missionaries adequate facilities and time to become proficient in the language, to develop initiative and to undertake lines of work for which they have been trained and in which they can make a special contribution. They should not be put in the frustrating position of merely working under or with a national worker in a restricted sphere of activity. Each foreign worker should have a definite and special contribution to make and be given the opportunity to grow and develop and make his special contribution to the work of the church.

Discussed and approved,

R.A. Torrey, Jr., Chairman
Janet Torrey
Dexter N. Lutz
Lenore Lutz, secretary
Paul A. Kingsbury
(Barbara Kingsbury was out of town)

Principles to be observed in the development of the Ecumenical Relationship
between the Mission and the Church

1. The principle that self-government, ~~and~~ self-support and self-propagation are essential to the spiritual vitality and integrity of the Christian Church. The Korean Presbyterian Church has grown from the beginning on the principle that it should maintain its own financial strength and independence. This growth has been preserved by the careful limiting of funds from abroad to specific mission projects of a missionary nature and with which missionaries have been associated.
2. The principle that a Christian Church must support financially its own governing body with its own officers, offices, and activities. The Korean Presbyterian Church must support its own General Assembly, its officers, offices, and activities to remain a spiritual vital and independent Church organism. To make available funds from abroad to support the judicatories of the Korean Presbyterian Church would weaken the concept of a truly self-governing, self-supporting, self-propagating Church in the minds of the members of this Church and would be a step backward in the history of the development of true Ecumenical Mission in the Korean Presbyterian Church.
3. The principle that funds from abroad must be administered in such a way as not to jeopardize the natural effort and growth through giving of the receiving church and so as not to create situations of temptation for the use of funds in a way different from the purpose for which they are given.
4. The principle that personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated. Such a separation of funds and personnel would rob the funds of their special significance as ecumenical sharing, and would reduce the significance of the personnel in its service in the sister Church.
5. The principle that the highest expression of ecumenical fellowship is achieved between sister Churches by the representatives of the receiving Church and the giving Church meeting together in conference as representatives of the two churches involved. We do not believe that this degree of ecumenical fellowship can be realized merely through individual fraternal workers working at individual jobs in the Church, or through separate disbursements of money given to the Church organization.

adopted by Seoul station, December, 1956
(prepared by Dr. Kinsler)

X
A.P.
S.D.
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X

Principles to be observed in the development of the
Ecumenical Relationship between the Mission and the Church

and self propagation (?)
+ self support?

1. The principle that self-government and self-support are essential to the spiritual vitality and integrity of the Christian Church. The Korean Presbyterian Church has grown from the beginning on the principle that it should maintain its own financial strength and independence. This growth has been preserved by the careful limiting of funds from abroad to specific mission projects of a missionary nature and with which missionaries have been associated.
2. The principle that a Christian Church must support ^{financially} its own governing body with its own officers, offices, and activities. The Korean Presbyterian Church must support its own General Assembly, its offices, officers, and activities to remain a spiritual vital and independent Church organism. To make available funds from abroad to support the judicatories of the Korean Presbyterian Church would weaken the concept of a truly self-governing, self-supporting, self-propagating Church in the minds of the members of this Church and would be a step backward in the history of the development of true Ecumenical Mission in the Korean Presbyterian Church.
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Cleveland B. McAffee

"The gift of life & money go together"

The Basic Relationship between the Korea Mission and the
Korean Presbyterian Church

1. The Korean Presbyterian Church is a completely independent and self-governing Christian Church and exercises complete autonomy over all its Church judicatories, Church organizations, and Church property. This kind of Church is the realization of the mission ideal of a self-governing, self-supporting, and self-propagating Church. All mission work in the Church and every missionary working in the Church is subject in that work to the government of the Church. *propagating*
2. The Korea Mission of the Presbyterian Church, U. S. A. continues to function in the oversight of the missionaries' lives and their living conditions, in their preparation for and adjustment to, work in the Korean Church, such as in language study; and also in the consultation with the Korean Church through its representatives concerning the assignment of work to the missionaries and the assignment of funds from the sending Church to the Church organizations and projects for which the funds are given.
3. All Church work and institutions originally initiated by the Mission such as schools, hospitals, Bible Institutes, pioneer evangelism, are now conducted within and under the authority of the Korean Church, with the Mission cooperating through individual members thereof serving on the governing bodies of the organizations (and never with a majority of the membership of governing bodies). The proper distribution of Mission personnel and funds to these various Church activities and distributions is effected through the Church-Mission Consultative Bodies.
4. The Church-Mission Conferences (Consultative Bodies) on the Station and Mission levels determines in consultation what is the proper distribution and personnel and funds from the sending American Church to the receiving Korean Church in the conscious expression of the developing ecumenical mission and fellowship of the One Church of Christ universal.

It is our conviction that the development of the life and work of the Korean Presbyterian Church along these lines has received the blessing of the Lord of the One Church Universal as the Church has grown into a spiritual, independent Church ready to take its place in the life of the one universal Christian Church.

Copy of a letter to Dr. Robert Billheimer, Division of Studies, Geneva, Switzerland
by Dr. Edward Adams, January 5, 1957

Some months ago I received a copy of your bulletin Vol. II, No. 1. In glancing through it a thought has come to me of a service you might render to the cause of Missions (or should I call it the Ecumenical Mission?)

I am writing not as the member of any denomination, or as the officer of any organization, but simply as an individual missionary. I am puzzled. I am more than puzzled, I have developed a tremendous concern. I know that my concern is shared by others, how many I do not know.

I have recently come back from a consultation in the U.S.A. Top-ranking church officials from 16 countries were present. It was history making. The ecumenical emphasis, that the whole church must carry the gospel to all the inhabited world, that churches have been established in all lands, and that the parent relationship must be supplanted by a fraternal relationship, has a potential for tremendous good to the cause of Christ in its world aspect. But I also received an impression that these basically sound ideas had developed such emotional content that hard-headed economic and psychological principles were being overlooked. Robert E. Speer's biography has come out since the conference referred to above. It stressed the fact that Dr. Speer, all through his life, consistently emphasized the necessity for self-support in order for a church to be thought of as truly independent. Again, let me refer to Volume V of the Madras Conference series on "The Economic Basis of the Church". We know one of the men who attended the conference and helped Merle Davis prepare this volume. He quoted the Indian church leaders as being ardent advocates of the theory that it was a denial of the love of Christ to insist on self-support as one of the indispensable requirements for independence. The report itself on page 387 says, "We find ourselves in difficulty when we expect a church to be immune from the weakening effect of subsidy, on the ground that money has been given by a Universal Christian Brotherhood for the advancement of a Universal Church."

Since this movement has gained so much emotional content, the thought occurred to me that the World Council of Churches through its Division of Studies, especially in its Department of Missionary Studies, might well be the place to start an objective study that would help to regain a better balance between the ecumenical idea and other values, values that involve long tried out methods of work; values that have proved good in preventing paternalism; values that have proved to be most stimulating to the rapid maturing of the indigenous church.

I know how difficult it is to separate good tradition and archaic tradition. Our "feelings" tend to want to hang on to all or discard "all". Could you not point up a study that would clear the atmosphere? I submit the following questions for study. Some may not be pertinent, but I feel sure that some are, and others even more important might be discovered in the process of such a study.

The field in which I have the privilege of working has developed into one of the strongest national churches in the shortest time of any of the Mission fields. This could be entirely independent and in spite of the human agents involved or the methods used. On the other hand there might be some connection. To the best of my knowledge, no systematic study has been made by any outside organization to discover if there might not be some correlation. My questions are of course somewhat circumscribed by my own limited experience, but might be of value as a starting point.

I. What are the tests or standards of maturity in a young church?

1. Can a young church be called mature when it is receiving large sums of money and personnel outside itself?
2. What is the relation of maturity to independence? Can a church be independent which receives large subsidies?
3. A church may be completely mature in its self-government, but does that necessarily, automatically, make it mature in self-support or self-propagation?
4. Could a standard be set whereby a national (younger) church could be considered "mature" when its requests for outside aid (men and money) fall below a certain standard or percentage?
5. Is the acceptance of a regular subsidy by an organized church apt to develop sacrificial giving, independent thinking, real freedom, and self-respect? Is not the development of such character in the early stages of church growth more important even than the principles of ecumenicity, important as they are ultimately?
6. What effect do large gifts have on indigenous church politics? Do monetary subsidies tend to put control of the Church in the hands of the most spiritual, humble men who have faith in the God of the impossible - or will it tend to place power into the hands of the over-ambitious?
7. Is it possible to help a church with men or money without subsidizing it? Is it possible to "feed in" such aid without ill results of subsidizing?

II. What should be the criteria for judging a Mission to have completed its function?

1. When does the maturity of the young indigenous church along the usually accepted lines of self-support, self-government, and self-propagation warrant such decrease in the flow of supplies as to make the dissolution of a mission desirable?
2. Could there be other reasons than "maturity" of indigenous church for dissolution of a Mission? Is the doing away of the name "Mission" a sound policy or is it a necessity, in some places only based on fears growing out of extreme nationalism? Could not this "fear" in some cases become almost psychopathic, interfering with the best sound missionary policy?
3. Can a Mission exist in any country without appearing to be superior to the national church which it created and with which it works?
4. Is it possible to co-exist to mutual advantage?

III. When should the obligations of a giving church as stewards of God's gifts cease and when should they be picked up by the leaders of a receiving church?

1. To what extent should the missionary (or fraternal worker) whose background of knowledge of the historical foibles and success of the giving church combined with knowledge of and experience with status of receiving church is unique, be considered as the medium by which stewardship of the Lord's gifts to the giving church be transferred to the stewardship of the leaders of the receiving church?



2. Does a direct relationship between churches (giving, receiving) preclude the use of their nationals in the area of the receiving church as representatives with clearly defined powers such as stations, missions, especially when the flow of men and money is considerable?

IV. How can the receiving church get the best service out of the nationals of the sending church?

1. By absorbing them completely within the national church or by allowing them to be organized as a Mission with a sense of responsibility both to promote the flow of resources from the giving church and a sense of stewardship in guiding their use in the receiving church?

2. Could an indigenous young church be so weak that integrating the missionaries would be a backward step in giving preponderant "foreign" leadership and retard indigenous leadership development?

V. What does the study of some of the more "successful" fields such as Brazil, Korea, Burmah, and Indonesia teach about Mission-Church relationships?

January 11, 1957

To: All Stations

From: the members of the Executive Committee

In line with the action of the last Annual Meeting ("Recommend that the Mission members on the Church Mission Conference be instructed to draw up for presentation to the 1957 Annual Meeting, long-range plans for the development of Church-Mission relations"), the Executive Committee presents to the Stations for discussion and report back to the Executive Committee the following possible changes in Church-Mission relations in order to comply with Board strategy and to preserve the best methods of Mission work. If the reactions are reasonably favorable, the reactions of the Korean members of the Church Mission Conference will be secured for further recommendations at Annual Meeting time, with the understanding that no positive commitment can be made before Annual Meeting.

1. The decision of the Church Mission Conference shall be final not only in the distribution of the current budget but in all Mission funds for church work subject to the Board's specified purpose in the appropriation and to the principles of Mission work stated below. This change would ~~not~~ go into effect before 1957 since the Conference needs to gain experience in dealing with this work.

2. The assignment of Missionary Personnel to work in the Korean Church shall be made in the Station and Mission Church Conferences subject to:

- the consent of the person concerned
- the request of the institution involved
- the recommendation of the Mission
- the review of the Presbytery

.....
The Principle of Stewardship:

- a. That self-government and self-support are essential to the spiritual vitality and integrity of the Christian Church.
- b. That a Christian Church must support its own governing body with its own officers, offices, and activities.
- c. That funds from abroad must be administered so as not to
 - 1. Jeopardize the Christian Church's stewardship responsibilities
 - 2. Create situations of temptation for using funds differently than the purpose for which they were given.

The Principle of Ecumenical Fellowship:

- a. That personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated.
- b. That the highest expression of ecumenical fellowship is achieved between sister churches by the representatives of the receiving Church and the giving Church meeting together in conference as representatives of the two churches concerned.

Copy (corrected slightly) of a letter sent out on January 11, 1957, by the Executive Committee, To all stations.

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CHURCH-NORTHERN PRESBYTERIAN MISSION CONFERENCE
(Hyubiwei, Mission Level)

PROPOSED RULES AND BY LAWS

I. Organization

1. The name of this organization shall be the Conference with Presbyterian Church of Korea and Northern Presbyterian Mission.
2. The purpose of this organization shall be to consult regarding all work of the Korean Presbyterian Church General Assembly within the area of the Northern Presbyterian Mission.
3. This Conference shall have no administrative office.

II

II. Membership and Officers

4. Members of this organization shall be equally distributed between representatives of the Presbyterian Church of Korea and the Mission.
5. Membership of this organization shall consist of 14 members as follows:

Church-Seoul station Conference	2 nationals, 2 missionaries
Church-Taeju station Conference	2 nationals, 2 missionaries
Church-Andong station Conference	1 national, 1 missionary
Church-Chungju station Conference	1 national, 1 missionary
The Clerk of General Assembly	
The Field Representative of the Mission	

These shall be chosen on a three year rotation basis.

6. The membership of this organization shall be constituted through election from the local church-station conference.

7. The officers of this organization shall be: Chairman, Vice-Chairman, and two secretaries; the secretaries shall be a Korean language secretary and an English language secretary.

8. The length of tenure of officers of this organization shall be one year.

III. Meetings

9. This Conference shall have one official meeting per year. The date of this shall precede the Mission Meeting.
10. If there is need for a special meeting of this organization, the meeting will be called by the chairman only after the signatures of two members of presbyteries and two members of the stations have been secured.

IV. Scope for Consultation and Reports of Work

11. The area of consultation shall be evangelistic, educational, medical, social work, publications, and other important work and budgets.
12. At the annual meeting there shall be a report of the result of consultation mentioned above.

V. Addendum

13. These rules may be changed by a 2/3 vote of members present and then ratified by General Assembly and the Mission.
14. This constitution shall be effective when ratified by the General Assembly and the Mission.

AMENDMENTS TO CHURCH MISSION CONFERENCE

(Recommended by meeting of Church Mission Conference at session January, 1957, and referred to General Assembly and Northern Presbyterian Mission for ratification. The Executive Committee approved referring to stations for study and discussion, and report back with understanding that it will be easier to make major modifications if necessary now than when it comes up for ratification at the time of Annual Meeting.)

Insert in Article 11

In order to achieve the above named areas of work, there shall be held each year before the regular meeting of this Conference, special conferences on educational, medical, and social work, whose findings shall be referred to this Church-Mission Conference.

These special conferences shall be organized as follows:

1. The Special Educational Conference
 - One representative from each university or college
 - One representative from the middle or high schools of each Mission-Station territory
 - One representative of the primary schools or Bible Institutes
 - All the members of the Church Mission Conference
2. The Special Medical Conference
 - Two doctors and two nurses (one missionary, one Korean, in each case) representing each hospital
 - All the members of the Church Mission Conference
3. The Special Social Work Conference
 - One representative of rural work
 - Three representative of the charitable work organization
 - All the members of the Church Mission Conference

The above representatives to the Special Conferences shall be elected by the districts or forms of work they represent.

The expenses of each of these Special Conferences shall be borne by the Conference.

STATEMENT OF THE ENLARGED CENTRAL CHURCH-MISSION CONFERENCE

June 19, 1957

We have achieved the following points of agreement:-

1. The present plan of Church-Mission relations is inadequate and does not fully meet the demands of a changing situation.
2. A close cooperation of Church, missions and missionaries is necessary.
3. To accomplish the above purpose there shall be established a Department of Cooperative Work within the General Assembly.

The following rules shall govern:-

1. The members of this Department of Cooperative Work shall be Koreans and USA Presbyterian, US Presbyterian, and Australian Presbyterian Church missionaries.
2. The work of all missions and missionaries shall be coordinated and reviewed through the Department of Cooperative Work within the General Assembly. This Department of Cooperative Work shall carry out this responsibility, consult concerning all the work of the missions and missionaries and have authority over work delegated to it by the General Assembly or related missionary bodies.
3. The regularly constituted members of the Department of Cooperative Work shall be as follows:

General Assembly...11	(4 from US Mission area; 6 from USA Mission area; 1 from Australian Mission area.)
Missionaries.....11	(4 from US Mission Board; 6 from USA Mission Board; 1 from Australian Mission Board.)
4. The members of this Department of Cooperative Work shall be approved by the General Assembly upon nomination by each area Department of Cooperative Work, submitted through the report of the Nominating Committee of the General Assembly.
5. This Department of Cooperative Work shall meet at least once a year.
6. Departments of Cooperative Work shall be established in each presbytery individually or in groups of presbyteries, with rules conforming to the rules of the General Assembly Department of Cooperative Work.

These rules will go into effect when approved by the General Assembly and the parent Boards of the cooperating bodies.

Seoul, Korea
June 24, 1957

Dr. Edward Adams
Seoul, Korea.

Dear Dr. Adams;

In view of our discussion today concerning the duties of the Board's Field Treasurer under the Mutual Agreement we of the Board's Deputation believe that a statement should be made of our views for the consideration of the committee that is to prepare the Constitution that is to be added to the Mutual Agreement before final approval.

The Board's Manual specifically provides that where no mission organization continues to exist the Board will continue a Field Representative and a Field Treasurer. The Mutual Agreement includes a summary of the duties of the Field Representative because they are of a policy nature. It is expected that the duties of the Field Treasurer will be spelled out in the Constitution.

The Field Treasurer will continue to be the Board's agent in transferring all funds from the church in America to Korea. In the case of funds for missionary maintenance purposes he will serve under the direction of the Field Representative and the Missionary Maintenance Committee of the Fraternal Worker Fellowship.

In the case of funds that are part of the budget of the Department of Cooperative Work he shall serve under the direction of the Field Representative and the department itself, dispursing funds for projects and institutions according to the budget approved by the department and Board.

Sincerely,

Harold B. Walker

Richard Baird

John C. Smith

Harold B. Walker

Richard H. Baird

John C. Smith

Presbyterian Mission
Seoul, Korea
June 28, 1956

Dr. Robert S. Billheimer
Director of the Division of Studies

The Rev. Erik Nielson
Executive Secretary of the Dept. of Mission Studies

Dear Friends:

I have just received a copy of your bulleting Vol. II, No. 1. In Glancing through it a thought has come to me of a service you might render to the cause of Missions (or should I call it the Ecumenical Mission?)

I am writing not as a member of any denomination, or as an officer of any organization, but simply as an individual missionary. I am puzzled. I am more than puzzled, I have developed a tremendous concern. I know that my concern is shared by a few, how many I do not know.

I have just come back from a consultation in the U.S.A. Top-ranking church officials from sixteen countries were present. It was history making. The ecumenical emphasis; that the whole church must carry the gospel to all the inhabited world; that churches have been established in all lands and that the parent relationship must be supplanted by a fraternal relationship has a potential for tremendous good to the cause of Christ in its world aspect. But I also got an impression that a tremendous wind had developed. That it was bordering on to the dimensions of a cyclone. That it had gotten to the place where it could no longer recognize or evaluate other considerations, but was sweeping everything before it in the one big idea of ecumenical mission. That because of this hurricane the whole movement was (to change the metaphor) getting out on a limb. That the cause of Christ could be greatly hindered if that happened.

Since this movement had gained so much emotional content, the thought occurred to me that the World Council of Churches through its Division of Studies, especially in its Department of Missionary Studies, might well be the place to start an objective study that would help to regain a better balance between the ecumenical idea and other values, values that involve long tried out methods of work; values that have proved good in preventing paternalism; values that have proved to be most stimulating to the rapid maturing of the indigenous church.

I know how difficult it is to separate good tradition and archaic tradition. Our "feelings" tend to want to hang on to all or discard "all". Could you not point up a study that would clear the atmosphere.

I submit the following questions for study. Some may not be pertinent but I feel sure some are and others even more important might be discovered in the process of such a study.

The field in which I have the privilege of working has developed into one of the strongest national churches in the shortest time of any of the Mission fields. This could be entirely independent and in spite of the human agents involved or the methods used. On the other hand, there might be some connection. To the best of my knowledge no systematic study has been made by any outside organization to discover if there might not be some correlation. My questions are of course somewhat circumscribed by my own limited experience, but might be of value as a starting point.

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2. A church may be completely mature in its self-government, but does that necessarily, automatically, make it mature in self-support or self-propagation?

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5. Is the doing away of the name "Mission" a sound policy or is it a necessity, in some places only based on fears growing out of extreme nationalism?

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6. Is not this "fear" in some cases almost psychopathic, interfering with the best sound missionary policy.

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7. Can a Mission exist in any country without appearing to be superior to the national church which it created and with which it works?

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10. To what extent should the missionary (or fraternal worker), whose background of knowledge of the historical foibles and success of the giving church combined with knowledge of and experience with status of the receiving church is unique, be considered as the medium by which stewardship of the Lord's gifts to the giving church be transferred to the stewardship of the leaders of the receiving church?

11. Does a direct relationship between churches (giving, receiving) preclude the use of their nationals in the area of the receiving church as representatives with clearly defined powers such as stations, missions, especially when the flow of men and money is considerable?

12. How can the receiving church get the best service out of the nationals of the sending church? By absorbing them completely within the national church or by allowing them to be organized as a Mission with a sense of responsibility both to promote the flow of resources from the giving church and a sense of stewardship in guiding their use in the receiving church.

13. Could an indigenous young church be so weak that integrating the missionaries would be a backward step in giving preponderant "foreign" leadership and retard indigenous leadership development?

14. In such a case would it not be better for the Mission and the Church to operate as parallel organizations with the Mission coaching from the sidelines.

15. What does a study of the so-called "success" field (Brazil, Korea, Burma, Indonesia) tell us about mission and church relationships?

*copy for
Sam Moffitt*

Korea Mission "Statement on Position " as understood and
adopted at its Annual Meeting in 1956

The Korea Mission rejoices in the strong and independent development of the Korean Church. This Mission recognizes the growing significance of the relationship between the Korean Church and the American Church and all sister Churches in this day of increasing ecumenical consciousness. In order to assess its part in the ~~ecumenical~~ ecumenical mission of the Church of Christ the Korean church recognizes the following realities in the history of the work of the Mission and the growth of the Church in Korea.

(1) The (Presbyterian) Church in Korea is a completely independent and autonomous church. The Korean members of this Church exercise full control over all Church Courts,- the General Assembly, the Presbyteries, the local Church Sessions. They also exercise full control over all Church-related institutions, such as seminaries, schools, hospitals, through governing Boards of Directors subject to the Courts of the Church as defined in their constitutions. (All such Boards of Directors have at least a majority of Korean members.)

(2) Missionaries assigned to work in the Korean Church are subject to appointment and direction in their work by the Korean Church expressing its will through the Courts and Institutional Governing Boards of Directors. (The only case in which a missionary may serve as head of an institution, or in any other capacity, is when the Korean-controlled governing Court or Board makes such an assignment.)

(3) The Mission as presently organized has a minor and decreasing place in the life and work of the Church. It functions in a temporary capacity by cooperating with the Church for as long as the Church desires and until the Church reaches the degree of sufficiency in material and personnel resources when it no longer will need assistance in these resources in any significant degree.

(4) The organizational means for expressing the full significance of the ecumenical fellowship of the American and Korean Churches during this period is the Church Mission Conference. It functions on the Church-Mission, and the Presbytery(ies) - ~~Station~~ Station(s) levels. It is not only in the individual witness of isolated missionaries giving themselves in devotion to their particular assignments of work, but also in the conscious functioning of this body that the full significance of these two sister Churches cooperating in ecumenical Mission is given full expression. Herein may be realized the missionary function of facilitating the inter-church exchange of ideas and sharing of experiences, and herein may be preserved the values of group discussion and decision, and herein may be affirmed the heritage and ideals of both Churches.

(5) The gift of personnel and funds from the American Church to the Korean Church represents a vital part of this ecumenical fellowship at this time and these two elements of personnel and funds are one gift and belong together, and lose much of their significance as the expression of the ecumenical concern of one Church for the other when they are separated. The use of funds should not be allowed to interfere with the natural growth of the national Church through its own efforts. "A self-governing Church MUST be self-supporting" said Dr. Robert Speer. Foreign funds should not be used to subsidize the indigenous Church, but share in particular phases of the work. A self-supporting, independent Church alone can enjoy the full promise of ecumenical fellowship with her sister Churches in the one body of Christ. The single gift of funds and personnel together in cooperative service preserves the integrity of both the giving and receiving Churches in true ecumenical fellowship in the body of Christ.

Closer Integration of Mission and Church as Viewed by the Taejon Station

In view of the discussions regarding further integration of the Missions and the National Churches which have grown out of the Lake Mohonk Conference it is necessary to make definite recommendation regarding procedures for implementing the findings.

The Korea Mission has through the years of its history stressed self-support on the part of the National Churches, and the training of National Christian leadership and integrating the Mission and the Korean Church through vital participation of missionaries and Mission representatives in local churches, in local and central Church Mission Conferences, in the National Christian Council, in the General Assembly and the joint Committee for General Assembly and Missions. Thus a large measure of the ideas and suggestions brought out in the findings of the Mohonk Conference have already been realized and are in operation in the Korean situation as far as the Presbyterian U.S.A. Church Mission and missionaries are concerned.

For this very reason a sense of complacency and feeling that the goals have been adequately attained may readily be experienced by members of the Mission. Any slowness to face the currents of the time may be misunderstood by our Korean associates and by the Board as indifference or reactionary.

There is probably quite general agreement that the time is ripe for achieving a closer cooperation between Church and Mission and the delegating of increasingly greater responsibility to the Korean Church. The present Board policy, the Lake Mohonk Consultation and recent developments of Church Mission relationships in India and other countries point up, to the Korea Mission, the duty and privilege of advancing with the New Day. The question is not whether to advance or not, but rather how to advance and how rapidly. Already the thinking and expectations of the Korean brethren has gone far. As the issues are faced and further recommendations drawn up for presentation to our Korean colleagues, several things should be kept clearly in the foreground of our thinking.

1. Much emphasis is being laid on the question of terminology, Mission, Missionaries, Fraternal Workers, Station, etc. It is our opinion that these considerations are academic, not basic, that they are related to the English language terms, not to the vernacular terms used and any objectionable connotation is in the thinking of Americans rather than of Koreans. We believe that the acceptability of whatever term we use depends on the content that is lived and built into it not on the origin or derivation of the term.

We believe the basic problems now faced are those of relationships, procedures, and controls. We feel it is possible and even probable that by changing old and accepted terminology more misunderstandings and greater problems may be created.

2. Out of the conferences and conversations with the Christian leaders of Korea certain definite desires and expectations appear.

There is the desire to be free to deal directly with the church in America in soliciting and receiving financial aid without the necessity for channeling either through Mission, Station, or Executive Committee.

It has been made clear that such a procedure will not be approved by the Board of Foreign Missions or that the Board will agree to relieve its missionaries of their responsibility for seeing that funds from America are used for the purposes for which they were given. The problem thus becomes one of how to help the National leaders to recognize and appreciate the function and role that the missionary must serve in this matter on the one hand, and, on the other, to help the missionary fulfill this important trust with perhaps wider understanding and sympathy towards the

needs of the National Church and to help the missionary to perform this duty in a manner that will avoid misunderstanding and resentment or antagonism on the part of national colleagues.

It should be recognized that the National leaders are inclined to favor using foreign funds for subsidizing weak churches, erection of church buildings, and supporting organizations such as the office of the General Assembly, of the N.C.C. etc., and for special general schemes such as printing presses and the like. Too frequently such projects figure so largely in the thinking of nationals that they fail to see the urgent need for utilizing a larger proportion of the funds from abroad for pioneer evangelism and opening up new areas of Christian witness and service through preaching bands, rural evangelism, developing all forms of youth work, promoting the Christian home, industrial evangelism, and the like. Part of the function of the Missionary should be to guide the thinking along such lines and to help channel funds into such pioneer efforts.

3. It seems that in planning for advance the Northern Presbyterian Church Conference is the logical group through which to act. Being composed of representatives from both Church and Mission, such a Conference should be able to deliberate in a fair, democratic, and Christian manner. However, the representative character of the Conference could and should be improved, especially as relating to union mission enterprises and non-ordained missionaries who now have no specific representation.

Given a definite responsibility and the experience of united, cooperative effort on the part of Korean and missionary members, the Church Station Conferences and the Church Northern Presbyterian Conferences should grow in wisdom and mature in ability until they might well become the effective executive bodies charged with planning and directing the work now done by the Mission and its Executive Committee.

4. We feel that extreme caution should be exercised in working out and implementing such plans since moving too rapidly in these directions may drive a wedge into the Korean Presbyterian Church and bring about cleavage between the sections related to the Mission of the Presbyterian Church U.S.A., U.S., and Australian. Too rapid advance may affect the present unity and cooperation between these Missions. Also it might even jeopardize the efforts to bring about a Union of the Northern and Southern Presbyterian Churches in America. Therefore we urge that careful preparations and planning for the new organization be made with a view to launching the changes in connection with the celebrating of the 75th Anniversary of the coming of our Presbyterian missionaries to Korea, and that the sister Presbyterian missions be kept fully advised regarding the plans being worked out.

5. A second major concern of the Korean leaders seems to be to have control over the assignment of missionary personnel to stations and work. They have not realized the intricate problems involved in such matters. Doubtless to delegate such prerogatives to the church body would not give rise to difficulties for Tong. In other Mission groups where such steps have been taken the national group has soon realized their inability to handle such matters and have either referred this responsibility back to the foreign group or set up a special joint committee to deal with such questions.

There is a strong trend and desire to place the foreign worker directly under the control and direction of the Korea Church and its institutions. Many missionaries do not hesitate to accept such a relationship. In the case of seasoned workers who have made their places in the work no great difficulty nor problem should develop from this more closely integrating the foreign worker into the work of the Church. However, in the case of newer arrivals on the field certain definite problems are already emerging in certain Missions in Korea and in Japan.

In the process of integrating the Mission and Church great care should be taken to give new missionaries adequate facilities and time to become proficient in the language, to develop initiative and to undertake lines of work for which they have been trained and in which they can make a special contribution. They should not be put in the frustrating position of merely working under or with a national worker in a restricted sphere of activity. Each foreign worker should have a definite and special contribution to make and be given the opportunity to grow and develop and make his special contribution to the work of the church.

Discussed and approved,

R.A. Torrey, Jr., Chairman
Janet Torrey
Dexter N. Lutz
Lenore Lutz, secretary
Paul A. Kingsbury
(Barbara Kingsbury was out of town)

Principles to be observed in the development of the Ecumenical Relationship
between the Mission and the Church

1. The principle that self-government and self-support and self-propagation are essential to the spiritual vitality and integrity of the Christian Church. The Korean Presbyterian Church has grown from the beginning on the principle that it should maintain its own financial strength and independence. This growth has been preserved by the careful limiting of funds from abroad to specific mission projects of a missionary nature and with which missionaries have been associated.
2. The principle that a Christian Church must support financially its own governing body with its own officers, offices, and activities. The Korean Presbyterian Church must support its own General Assembly, its officers, offices, and activities to remain a spiritual vital and independent Church organism. To make available funds from abroad to support the judicatories of the Korean Presbyterian Church would weaken the concept of a truly self-governing, self-supporting, self-propagating Church in the minds of the members of this Church and would be a step backward in the history of the development of true Ecumenical Mission in the Korean Presbyterian Church.
3. The principle that funds from abroad must be administered in such a way as not to jeopardize the natural effort and growth through giving of the receiving church and so as not to create situations of temptation for the use of funds in a way different from the purpose for which they are given.
4. The principle that personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated. Such a separation of funds and personnel would rob the funds of their special significance as ecumenical sharing, and would reduce the significance of the personnel in its service in the sister Church.
5. The principle that the highest expression of ecumenical fellowship is achieved between sister Churches by the representatives of the receiving Church and the giving Church meeting together in conference as representatives of the two churches involved. We do not believe that this degree of ecumenical fellowship can be realized merely through individual fraternal workers working at individual jobs in the Church, or through separate disbursements of money given to the Church organization.

adapted by Seoul station, December, 1956
(prepared by Dr. Kinsler)

Copy of a letter to Dr. Robert Billheimer, Division of Studies, Geneva, Switzerland
by Dr. Edward Adams, January 5, 1957

Some months ago I received a copy of your bulletin Vol. II, No. 1. In glancing through it a thought has come to me of a service you might render to the cause of Missions (or should I call it the Ecumenical Mission?)

I am writing not as the member of any denomination, or as the officer of any organization, but simply as an individual missionary. I am puzzled. I am more than puzzled, I have developed a tremendous concern. I know that my concern is shared by others, how many I do not know.

I have recently come back from a consultation in the U.S.A. Top-ranking church officials from 16 countries were present. It was history making. The ecumenical emphasis, that the whole church must carry the gospel to all the inhabited world, that churches have been established in all lands, and that the parent relationship must be supplanted by a fraternal relationship, has a potential for tremendous good to the cause of Christ in its world aspect. But I also received an impression that these basically sound ideas had developed such emotional content that hard-headed economic and psychological principles were being overlooked. Robert E. Speer's biography has come out since the conference referred to above. It stressed the fact that Dr. Speer, all through his life, consistently emphasized the necessity for self-support in order for a church to be thought of as truly independent. Again, let me refer to Volume V of the Madras Conference series on "The Economic Basis of the Church". We know one of the men who attended the conference and helped Merle Davis prepare this volume. He quoted the Indian church leaders as being ardent advocates of the theory that it was a denial of the love of Christ to insist on self-support as one of the indispensable requirements for independence. The report itself on page 387 says, "We find ourselves in difficulty when we expect a church to be immune from the weakening effect of subsidy, on the ground that money has been given by a Universal Christian Brotherhood for the advancement of a Universal Church."

Since this movement has gained so much emotional content, the thought occurred to me that the World Council of Churches through its Division of Studies, especially in its Department of Missionary Studies, might well be the place to start an objective study that would help to regain a better balance between the ecumenical idea and other values, values that involve long tried out methods of work; values that have proved good in preventing paternalism; values that have proved to be most stimulating to the rapid maturing of the indigenous church.

I know how difficult it is to separate good tradition and archaic tradition. Our "feelings" tend to want to hang on to all or discard "all". Could you not point up a study that would clear the atmosphere? I submit the following questions for study. Some may not be pertinent, but I feel sure that some are, and others even more important might be discovered in the process of such a study.

The field in which I have the privilege of working has developed into one of the strongest national churches in the shortest time of any of the Mission fields. This could be entirely independent and in spite of the human agents involved or the methods used. On the other hand there might be some connection. To the best of my knowledge, no systematic study has been made by any outside organization to discover if there might not be some correlation. My questions are of course somewhat circumscribed by my own limited experience, but might be of value as a starting point.

I. What are the tests or standards of maturity in a young church?

1. Can a young church be called mature when it is receiving large sums of money and personnel outside itself?
2. What is the relation of maturity to independence? Can a church be independent which receives large subsidies?
3. A church may be completely mature in its self-government, but does that necessarily, automatically, make it mature in self-support or self-propagation?
4. Could a standard be set whereby a national (younger) church could be considered "mature" when its requests for outside aid (men and money) fall below a certain standard or percentage?
5. Is the acceptance of a regular subsidy by an organized church apt to develop sacrificial giving, independent thinking, real freedom, and self-respect? Is not the development of such character in the early stages of church growth more important even than the principles of ecumenicity, important as they are ultimately?
6. What effect do large gifts have on indigenous church politics? Do monetary subsidies tend to put control of the Church in the hands of the most spiritual, humble men who have faith in the God of the impossible - or will it tend to place power into the hands of the over-ambitious?
7. Is it possible to help a church with men or money without subsidizing it? Is it possible to "feed in" such aid without ill results of subsidizing?

II. What should be the criteria for judging a Mission to have completed its function?

1. When does the maturity of the young indigenous church along the usually accepted lines of self-support, self-government, and self-propagation warrant such decrease in the flow of supplies as to make the dissolution of a mission desirable?
2. Could there be other reasons than "maturity" of indigenous church for dissolution of a Mission? Is the doing away of the name "Mission" a sound policy or is it a necessity, in some places only based on fears growing out of extreme nationalism? Could not this "fear" in some cases become almost psychopathic, interfering with the best sound missionary policy?
3. Can a Mission exist in any country without appearing to be superior to the national church which it created and with which it works?
4. Is it possible to co-exist to mutual advantage?

III. When should the obligations of a giving church as stewards of God's gifts cease and when should they be picked up by the leaders of a receiving church?

1. To what extent should the missionary (or fraternal worker) whose background of knowledge of the historical failings and success of the giving church combined with knowledge of and experience with status of receiving church is unique, be considered as the medium by which stewardship of the Lord's gifts to the giving church be transferred to the stewardship of the leaders of the receiving church?

2. Does a direct relationship between churches (giving, receiving) preclude the use of their nationals in the area of the receiving church as representatives with clearly defined powers such as stations, missions, especially when the flow of men and money is considerable?

IV. How can the receiving church get the best service out of the nationals of the sending church?

1. By absorbing them completely within the national church or by allowing them to be organized as a Mission with a sense of responsibility both to promote the flow of resources from the giving church and a sense of stewardship in guiding their use in the receiving church?

2. Could an indigenous young church be so weak that integrating the missionaries would be a backward step in giving preponderant "foreign" leadership and retard indigenous leadership development?

V. What does the study of some of the more "successful" fields such as Brazil, Korea, Burmah, and Indonesia teach about Mission-Church relationships?

Copy (corrected slightly) of a letter sent out on January 11, 1957, by the Executive Committee, To all stations.

In line with the action of the last Annual Meeting ("Recommend that the Mission members on the Church Mission Conference be instructed to draw up for presentation to the 1957 Annual Meeting, long range plans for the development of Church-Mission relations"), the Executive Committee presents to the Stations for discussion and report back to the Executive Committee the following possible changes in Church-Mission relations in order to comply with Board strategy and to preserve the best methods of Mission work. If the reactions are reasonably favorable, the reactions of the Korean members of the Church Mission Conference will be secured for further recommendations at Annual Meeting time, with the understanding that no positive commitment can be made before Annual Meeting.

1. The decision of the Church Mission Conference shall be final not only in the distribution of the current budget but in all Mission funds for church work subject to the Board's specified purpose in the appropriation and to the principles of Mission work stated below. This change would go into effect by 1959 since the Conference needs to gain experience in dealing with this work.
2. The assignment of Missionary Personnel to work in the Korean Church shall be made in the Station and Mission Church Conferences subject to:
 - the consent of the person concerned
 - the request of the institution involved
 - the recommendation of the Mission
 - the review of the Presbytery

.....

The Principle of Stewardship

- a. That self-government and self-support are essential to the spiritual vitality and integrity of the Christian Church.
- b. That a Christian Church must support its own governing body with its own officers, offices, and activities.
- c. That funds from abroad must be administered so as not to
 1. Jeopardize the Christian Church's stewardship responsibilities
 2. Create situations of temptation for using funds differently from the purpose for which they were given.

The Principle of Ecumenical Fellowship

- a. That personnel and funds given by one Christian Church to another are essentially a single expression of ecumenical fellowship and much of this expression is lost if they are separated.
- b. That the highest expression of ecumenical fellowship is achieved between sister churches by the representatives of the receiving Church and the giving Church meeting together in conference as representatives of the two churches concerned.

January 11, 1957

To: All Stations

From: the members of the Executive Committee

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A KOREA MISSION (NORTHWESTERN PRESBYTERIAN) "STATEMENT OF POSITION" AS UNDERSTOOD AND ACCEPTED AT ITS ANNUAL MEETING IN 1956

The Korea Mission rejoices in the strong and independent development of the Korean Church. This Mission recognizes the growing significance of the relationship between the Korean Church and the American Church and all sister Churches in this day of increasing ecumenical consciousness. In order to assess its part in the ecumenical mission of the Church of Christ the Korea Mission recognizes the following realities in the history of the work of the Mission and the growth of the Church in Korea.

(1) The (Presbyterian) Church in Korea is a completely independent and autonomous church. The Korean members of this Church exercise full control over all Church Courts, the General Assembly, the Presbyteries, the local Church Sessions. They also exercise full control over all Church-related institutions, such as seminaries, schools, hospitals, through governing Boards of Directors subject to the Courts of the Church as defined in their constitutions. (All such Boards of Directors have at least a majority of Korean members)

2. Missionaries assigned to work in the Korean Church are subject to appointment and direction in their work by the Korean Church expressing its will through the Courts and Institutional Governing Boards of Directors. (The only case in which a missionary may serve as head of an institution, or in any other capacity, is when the Korean-controlled governing Court or Board makes such an assignment.)

3. The Mission as presently organized has a minor and decreasing place in the life and work of the Church. It functions in a temporary capacity by cooperating with the Church for as long as the Church desires and until the Church reaches the degree of sufficiency in material and personnel resources when it no longer will need assistance in these resources in any significant degree.

4. The organizational means for expressing the full significance of the ecumenical fellowship of the American and Korean Churches during this period is the Church Mission Conference. It functions on the Church-Mission and the Presbytery(ies)-Station(s) levels. It is not only in the individual witness of isolated missionaries giving themselves in devotion to their particular assignments of work, but also in the conscious functioning of this body that the full significance of these two sister Churches cooperating in ecumenical Mission is given full expression. Herein may be realized the missionary function of facilitating the inter-church exchange of ideas and sharing of experience, and herein may be preserved the values of group discussion and decision, and herein may be affirmed the heritage and ideals of both churches.

5. The gift of personnel and funds from the American Church to the Korean church represents a vital part of this ecumenical fellowship at this time and these two elements of personnel and funds are one gift and belong together, and lose much of their significance as the expression of the ecumenical concern of one Church for the other when they are separated. The use of funds should not be allowed to interfere with the natural growth of the national Church through its own efforts. "A self-governing Church MUST be self-supporting" said Dr. Robert Speer. Foreign funds should not be used to subsidize the indigenous Church, but share in particular phases of the work. A self-supporting, independent church alone can enjoy the full promise of ecumenical fellowship with her sister Churches in the one body of Christ. The single gift of funds and personnel together in the cooperative service preserves the integrity of both the giving and receiving Churches in true ecumenical fellowship in the body of Christ.

LAKE MOHONK CONFERENCE, REPORT OF COMMITTEE II

The second question addressed to the Churches by the Board in preparation for the Consultation was as follows:

WHAT SHOULD BE THE RELATIONSHIP OF THE BOARD AND ITS MISSIONARIES AND FRATERNAL WORKERS TO THE CHURCH DURING THE FIVE YEAR PERIOD, AND BEYOND?

In the replies from the Churches to this question, the following quotations seem to reflect some significant ideas:

1. "It is extremely difficult to answer this searching question." (Pakistan -19).
"The question presents a new challenge to the Christian Church in Pakistan."

"Is the Church in West Pakistan willing and sufficiently equipped to accept the authority?"

"The answer to this question involves an honest self-examination and raises at least three questions:

1. "Is the Church in West Pakistan conscious of its Mission?"
2. "Is the Church competent to formulate its own policies of work?"
3. "Is the Church spiritually and intellectually equipped to implement these policies?" (Pakistan - 20)

2. "Our objective is to create closer relationships between Mission and Church as partners in obedience to Jesus Christ." (Africa - 7)

3. "The present relationship between the Boards and their missionaries and fraternal workers and the Church may be characterized in broad terms as partners in a common task." (Philippines - 21)

4. "Full integration of Church means that the relation of the Board in New York will be with a Presbytery and two Synods of the United Church of Northern India, not with three Missions. Fraternal workers should be members of the Church in India and should in every way identify themselves with her life and work." (India-8)

5. "The Church needs the help of trained foreign personnel not as workers under a foreign Board but as workers in the Chinese Church." (Hong Kong -6) "When new missionaries are sent to the field they should not be sent to see what they can find to do in our country, but rather to fill a job whose need has already been felt by the Synod and for which the request has been made to the Board by the Synod." (Guatemala - 6)

The reports from the various countries indicate that there are no two situations exactly alike. However, we joyfully recognize that God is directing each Church, within its individual circumstances, to reach the same objective of associating itself with all the others in the task of winning the world to Jesus Christ.

We can point up the following as common to all:

- a. The desire for the ultimate integration of all missionary work with the work of the national Church.
- b. The desire to share together the responsibility for missionary work at home and abroad.
- c. The desirability that the national Church increasingly determine policy and administer the task within its borders.
- d. The desire that the U.S.A. Church not only continue, but increase her participation with the other Churches in the common task.

We recognize, furthermore, that each Church within its own particular circumstances, is trying to reach the goal of self-support and total responsibility for its own life, as well as to participate more fully in the task of winning the world to Jesus Christ. But we must recognize that this goal cannot be reached simultaneously by all the churches.

We recognize no uniform final pattern of integration but we do recognize a common goal. This goal is not the sole criterion of achievement and maturity in the Christian Church. In fact, there are other aspects of the work that are more important. But at this present moment under the conditions that exist across the world we believe the time has come to demonstrate in a visible way our essential oneness by planning full integration.

We recommend, therefore, that all the Churches and Missions be encouraged to recognize the urgency of integration of all missionary work with the task of the national church.

We are encouraged by the advance that has been made in relationship in every country, particularly in the last two or three years. But we recognize also the great importance of setting a time-limit within which this final goal should be achieved. This will stand as a statement of intention so that all may know that the present stage is in the direction of a clearly defined goal. We recommend, therefore, that ~~in every area~~ **concerned the Church, the Mission, and the Board** plan together a step-by-step program whereby the goal will be achieved within a definite time limit, preferably within the five year period under consideration by the Consultation. This plan should provide for an annual review of progress.

The relationship between the Board, its missionaries, and fraternal workers, and the Church in the countries where missionary work has been carried on by the Board, shall be of such a kind that when a Mission has been integrated into a national church, the church shall in every instance be completely autonomous and shall, at the same time, become increasingly missionary in spirit, in work, and in financial commitment.

Experience in several countries has revealed that certain factors encourage successful integration. For example: -

1. The Mission and the Church together should formulate the policy of integration. Opportunity for full expression of opinion should be given before final plans are made. Integration should become a common task for all.
2. Adequate provision should be made by the Church for the mutually satisfying and effective use of personnel requested from abroad.
3. It should be understood that, after the goal is achieved, grants of funds will continue to be made by the Board after consideration of budget requests from the Church.
4. After the Mission as an administrative agency has been dissolved, the Church should assist in providing opportunities of fellowship for the fraternal workers.
5. Procedures for administration of personnel and funds from abroad should be established by the Church in such a manner as to safeguard its national character and autonomy.

3

6. Special consideration should be given to the question of Mission institutions and their proper relationship to the Church and to the State.

7. Fraternal workers should be members of a national church and in every way identify themselves with her life and work. This should be provided for without giving up membership in the church of his origin.

8. As important as are the technical procedures in establishing integration, the attitude of all concerned in giving honor and dignity to the place of the Church as the chief administrative agency is equally important.

We request the Board that provision be made for the sharing of information from all areas, so that the experience of others in integration may be available to all.

CHURCH MISSION CONFERENCE STATEMENT REGARDING CHURCH MISSION RELATIONSHIPS SENT TO
THE LAKE MOHONK CONFERENCE

II. What should the relationship of the Board and its missionaries and fraternal workers to the Church be during the five year period and beyond?

(Jan. '56)
This question was given considerable thought by the Church Mission Conference. The Korean members of the Conference asked for an opportunity to discuss it separately among themselves first. Following this they reported three possibilities for general discussion: (1) that the present system of conferences be continued (2) that they be continued but that the order of meetings as between the Executive Committee of the Mission and the Conference be reversed so that the Conference would have the final say on decisions (3) that the Mission be done away with and missionaries all come under the church as it has been done in Japan. It was finally decided that since the Conference system was still in the experimental stage and had been tried out for only one year, leaving much room for improvement, it was premature to attempt any other experiments. The question of relationships was referred to a sub-committee for study and future reporting. The assumption therefore is that there would be no drastic changes in the present system during the next five years, but an effort be made to introduce such changes as would improve the present system.

At the meeting of the Mission Executive Committee on January 6, 1956, the following action was taken:

"I.A. 56-18 Church Work Annual Budget It was voted that from now on the decision of the Church Mission Conference on the annual church work budget distribution be accepted as final."

.....

Note regarding report quoted above:

In later discussions objections were raised by some to the statement that there would ~~probably~~ not be any drastic changes during the next five years. The wording was allowed to remain because it was expressed as the opinion of one person, the writer, and in terms of probability.

It is most interesting to note that at this late date, January 25, 1957, the Presbyterian Church of Korea apparently has nothing down in writing as to what constitutes 1, 2, and 3. The explanation in the report to Lake Mohonk by the Field Representative is the only thing in print so far.

Manual of The Board of Foreign Missions
of the Presbyterian Church
in the U.S.A.

A. ADMINISTRATION BY CHURCH

35. In assuming responsibility for the entire Christian program, including those activities previously administered by the Missions, the Churches will wish to express their Christian faith not only by direct preaching and teaching of the Gospel but also by means of those many other forms of activity which have proved so fruitful under the Missions in the full expression of the Christian way of life, such as medical, educational, and social service work. The Board understands that those agencies which have been established by the Missions and which properly belong to the Churches will be vitally related to the Churches and used by them for their welfare and development and for their continued evangelistic outreach.

36. 1. ORGANIZATION FOR ADMINISTRATIVE CONTROL BY CHURCH

In order to assure continuity of administration of the several lines of missionary activity, the Board understands that, in each case of transfer of full responsibility, there will be special consideration given by the Churches to the provision of such additional church officers and committees and boards of trustees for institutions, as may be found necessary. These would be appointed by the appropriate church bodies, and would include an executive or over-all committee to carry the continuing administrative functions, and such special committees as may be needed for the several functional tasks.

37. 2. RESPONSIBILITY OF CHURCH ORGANIZATION

The Church field organization, together with related agencies and autonomous institutions, will need to assume the following responsibilities:

a. General

Give information and advice to the Board on all matters affecting the Board's participation in the work in the area.

38. b. Missionary Personnel

- (1) Take action regarding the location and field training of missionaries.
- (2) Supervise the work of the individual missionary and provide for the widest use and most inclusive service of each.
- (3) Make requests for new missionaries.
- (4) Advise the missionary and the Board on furloughs and future service.
- (5) Provide for departmental and general inspirational conferences of missionaries and fellow national Christian workers.
- (6) Take action regarding the return of missionaries after each term of service.

39. c. Finances

- (1) Submit budgets, current and capital, showing amounts to be raised locally and the amounts to be asked from the Board, not including missionary maintenance.
- (2) Distribute undesignated appropriations.

40. d. Property

Use and care of property held in the name of the Board, other than property related to missionary maintenance.

41. e. Cooperation

- (1) Make recommendations to the Board regarding cooperation or union with other field organizations.
- (2) Make recommendations regarding the loan or transfer of missionary personnel, appropriations or property to other organizations.

42. f. Reports

Submit to the Board, minutes, reports (including audited financial reports), records, statistics and correspondence which are necessary for the continued financial participation by the Board and the creation of interest on the part of the Presbyterian Church in the U.S.A.

43. 3. RELATION OF MISSIONARY TO CHURCH FIELD ORGANIZATION

a. In each area where the former mission organization has been superseded by a church field body as the administrative organization, the rules and regulations governing the relations of the Presbyterian Board (and other Boards) with the field administrative body will be contained in a separate constitution for this body, approved by the Board.

44. b. Each missionary is expected to familiarize himself with the constitution, the by-laws, and the general policies which give direction to the actions of the field administrative body for his area, and should seek to be informed on all the activities and actions of the organization. Such rules and regulations are supplementary to the general Manual rules and should be observed by each missionary.

45. 4. CONTINUING BOARD FIELD ORGANIZATION AND OFFICERS

In those fields where the Missions as administrative organizations have been discontinued, and missionaries are remaining for service under the Church and its agencies, the Board will maintain such a field organization and such officers in each area as may be indicated in the transfer agreement. This may be done, separately or jointly, with other Boards similarly related to the Church.

Unless otherwise provided in such agreements, there shall be:

46. a. A Field Representative with general duties as outlined in Arts. 97-102 and with specific duties as indicated in the transfer agreement.

47. b. A Field Treasurer with general duties as outlined in Art. 72 and with specific duties as are indicated in the transfer agreement.

48. c. A Missionary Committee, composed of missionaries, set up in accordance with the transfer agreement and charged with the responsibility of keeping the Board advised on matters affecting the maintenance, efficiency, and welfare of its missionary personnel. To this end it shall:

- (1) Draw up annual estimates and make recommendations for missionary maintenance.
- (2) Use and control property held for missionary maintenance.
- (3) Supervise the language study of missionaries until language requirements have been met (unless otherwise provided for).
- (4) Provide for the medical care of missionaries, including health furloughs.
- (5) Supervise the education of missionary children on the field.
- (6) Advise missionaries on personal problems.
- (7) Appoint Board representatives to governing and advisory boards, joint committees and special committees, when the constitutions of institutions and committees call for such appointment.

(8) Cooperate with the church field organization in planning for departmental conferences etc., as provided for in Art. 38.

(9) Arrange for and send to the Board annual publicity reports pertaining to the personal work of the missionaries.

(10) Appoint such sub-committees as may be necessary for the conduct of its work.

CHURCH-NORTHERN PRESBYTERIAN MISSION CONFERENCE
(Hyubiwhei, Mission Level)

PROPOSED RULES AND BY LAWS

I. Organization

1. The name of this organization shall be the Conference with Presbyterian Church of Korea and Northern Presbyterian Mission.
2. The purpose of this organization shall be to consult regarding all work of the Korean Presbyterian Church General Assembly within the area of the Northern Presbyterian Mission.
3. This Conference shall have no administrative office.

II

II. Membership and Officers

4. Members of this organization shall be equally distributed between representatives of the Presbyterian Church of Korea and the Mission.
5. Membership of this organization shall consist of 14 members as follows:

Church-Seoul station Conference	2 nationals, 2 missionaries
Church-Taegu station Conference	2 nationals, 2 missionaries
Church-Andong station Conference	1 national, 1 missionary
Church-Chungju station Conference	1 national, 1 missionary
The Clerk of General Assembly	
The Field Representative of the Mission	

These shall be chosen on a three year rotation basis.

6. The membership of this organization shall be constituted through election from the local church-station conference.
7. The officers of this organization shall be: Chairman, Vice-Chairman, and two secretaries; the secretaries shall be a Korean language secretary and an English language secretary.
8. The length of tenure of officers of this organization shall be one year.

III. Meetings

9. This Conference shall have one official meeting per year. The date of this shall precede the Mission Meeting.
10. If there is need for a special meeting of this organization, the meeting will be called by the chairman only after the signatures of two members of presbyteries and two members of the stations have been secured.

IV. Scope for Consultation and Reports of Work

11. The area of consultation shall be evangelistic, educational, medical, social work, publications, and other important work and budgets.
12. At the annual meeting there shall be a report of the result of consultation mentioned above.

V. Addendum

13. These rules may be changed by a 2/3 vote of members present and then ratified by General Assembly and the Mission.
14. This constitution shall be effective when ratified by the General Assembly and the Mission.

AMENDMENTS TO CHURCH MISSION CONFERENCE

(Recommended by meeting of Church Mission Conference at session January, 1957, and referred to General Assembly and Northern Presbyterian Mission for ratification. The Executive Committee approved referring to stations for study and discussion, and report back with understanding that it will be easier to make major modifications if necessary now than when it comes up for ratification at the time of Annual Meeting.)

Insert in Article 11

In order to achieve the above named areas of work, there shall be held each year before the regular meeting of this Conference, special conferences on educational, medical, and social work, whose findings shall be referred to this Church-Mission Conference.

These special conferences shall be organized as follows:

1. The Special Educational Conference
 - One representative from each university or college
 - One representative from the middle or high schools of each Mission-Station territory
 - One representative of the primary schools or Bible Institutes
 - All the members of the Church Mission Conference
2. The Special Medical Conference
 - Two doctors and two nurses (one missionary, one Korean, in each case) representing each hospital
 - All the members of the Church Mission Conference
3. The Special Social Work Conference
 - One representative of rural work
 - Three representative of the charitable work organization
 - All the members of the Church Mission Conference

The above representatives to the Special Conferences shall be elected by the districts or forms of work they represent.

The expenses of each of these Special Conferences shall be borne by the Conference.

copy of Edward Adams' letter to Executive Committee dated November 30, 1956,

Dear Members of the Executive Committee:

Material still flows in indicating how seriously the Board is studying the findings of the Lake Mohonk Conference. They will definitely expect us to move forward. I have been laboring with what our next step should be. So far we have left it with the Constitution Committee of Church Mission Conference of which Fran and I are members. But before we meet, we should have some idea of the way we should guide the discussions in that committee meeting. As we will have to meet before Executive Committee, it seems best to put on paper some of my thinking and give the rest of you a chance to shoot at it. I'll be seeing most if not all of you between now and then, but do give me your reaction either pro or con, verbal or written, as soon as convenient.

Very sincerely,

(s) Edward Adams

TWO RECOMMENDATIONS FROM FIELD REPRESENTATIVE

1. That in compliance with Board wishes, a blue-print for future Church Mission relationship be drawn up in the Church Mission Conference for presentation to the Mission and the Board on the one side, and the Korean Presbyterian General Assembly on the other (see following pages)
2. That, though we thus demonstrate our willingness to conform, we draft a more detailed statement than we did at Annual Meeting as to why the Mission feels this action both unnecessary and unwise.
(to be developed later)

SUGGESTED BLUE PRINT FOR CHURCH MISSION RELATIONS TO BE WORKED ON BY THE CHURCH-MISSION CONFERENCE, FOR FINAL PRESENTATION TO GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA AND THROUGH THE EXECUTIVE COMMITTEE AND MISSION TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S...

1. That a date be set when the remaining prerogatives of the Mission, the assignment of the work of missionaries, be turned over to Church Mission Conference.
2. That a date be set (preferably sometime during the 75th anniversary year-1960- of the arrival of the first missionary in Korea) when the name Korea Mission will cease to be used at which time
 - a. the name Korea Mission will be replaced by the name Korea Committee of Fraternal Workers
 - b. The local Church Station Conferences will take over all responsibility for assignment of missionaries including appointment to various Boards, and the preparing of personnel requests. They will also be responsible for use of such funds as may be allocated to them by the Church - Northern Presbyterian Conferences (Church-Mission Conference) and the preparation and presentation of financial budgets and requests to the same. Its constitution will therefore be revised and enlarged to take care of these functions.
3. That, similarly the Church-N.F. Conference (formerly Church Mission) take over the functions of the Mission, namely the appointing of missionaries to stations to work under church-station conferences, any transfers that may become desirable, and the coordinating and sending on to the Board any requests for withdrawals or increases in the personnel. They would also collect, coordinate, and pass on financial budgets and requests from the church station conferences. Likewise all union cooperation matters and matters having to do directly with General Assembly sponsored institutions and departments would come before this body for review and presentation. Constitutional changes in this body will become necessary.
4. The present station would still function as a "local committee of fraternal workers" to take care of all matters regarding maintenance of fraternal workers, property, transportation, etc., including the arranging of inspirational life and conferences to better the quality of their work. Their one official liaison with the organized church under which they labor would be the right to appoint their own members on the church-station conferences.
5. Annual meetings would still continue under a very limited program and by some such name as "fraternal workers committee of the whole" as "the annual meeting of fraternal workers." Its function would be primarily to hear reports and hold discussion conferences, also to bring in outside speakers to help keep abreast of all that is going on in the Church of Korea. It would coordinate all matters that had to do with maintenance. It would appoint an executive committee to act ad interim. It would have to appoint the Juridical Person. It would have the one point of liaison in the right to appoint representatives to the Central Church Intermission Conference (this could be delegated to Church Mission Conference)

.....

In agreeing to arrangement above, the following "understanding" or "safeguards" should probably be part of the contract:

1. General Assembly would refrain from taking any action mandatory to the Church-Northern Presbyterian Conference without first passing it out as a suggestion and giving full opportunity to the Conference and especially the fraternal worker representatives on the Conference to express their views before the General Assembly.

2. The General Assembly respect and abide by all agreements and commitments the former Mission and Board have with other bodies, such as territorial comity, etc. Permission from Board would first be secured for changes.

3. That, though all non-ordained fraternal workers will be expected to take out membership or associate membership in some local church and all ordained workers in some presbytery, and be subject to that body, nevertheless if friction or difficulty develops which cannot be settled by reference to the church-station conference, or in case of failure by the Church-Northern Presbyterian Conference, they may resign from the Korean field. Any matters of church discipline would be referred to their church or court in the U.S.A.

4. In view of the fact that fraternal workers are not immigrants, do not look forward to becoming citizens, but are temporary residents even though for as long as 40-50 years, the Korean Church recognize that they, therefore, must raise their families in such a way as not to become expatriated but to facilitate adjustments in returning to and living in the States.

Advent Station welcomes the statement from the Executive Committee of January 11, 1957, on Church-Mission Relationships. It accepts the principles outlined (the principles of Stewardship and Commensal Fellowship) noting that the first principle emphasizes what is outstanding in our heritage of the past while the second or fourth recognizes the realities of the present and opens the way for the opportunities of the future.

Advent Station recommends the following modified as a workable, sound plan of integration.

I. PRINCIPLES OF CHRISTIAN OUTREACH

A. The Principle of Stewardship:

1. That self-protection, self-government, and self-support are essential to the spiritual vitality and integrity of the Christian Church.
2. That a Christian Church must support its own governing body including its own officers, offices, and activities.
3. That to ask for aid abroad must be administered so as not to--
 - a. Jeopardize the Christian Church's stewardship responsibilities,
 - b. Create situations of temptation for using funds differently from the purposes for which they were given.

B. The Principle of Commensal Fellowship:

1. That personnel and funds given by one Christian Church to another are essentially a single expression of ecclesiastical fellowship and such an expression is lost if they are separated.
2. That the highest expression of ecclesiastical fellowship is achieved between sister churches by the representatives of the receiving church and the giving church:
 - a. Meeting together in conference as representatives of the two churches concerned.
 - b. Working together in partnership in their mutual task of reaching the whole world for the Lord Christ Jesus.

II. IMPLEMENTATION OF CHRISTIAN OUTREACH

- A. Mission - From Korea Mission, Presbyterian Church, U.S.A. to "Korea Missionary Fellowship (Presbyterian Church, U.S.A.)"
- B. Councils - From Presbyteries - Station Conference to "Local Joint Council (ending)"
 - From Church-Mission Conference to "Central Joint Council"
 - From Church-Mission Conference to "Presbyterian Council (Presbyterian Church of Korea)"

III. ADMINISTRATION OF CHRISTIAN OUTREACH

A. The Church

B. The Missionary Fellowship - will consist of all overseas personnel sent by the Presbyterian Church, U.S.A. to Korea and at work in the Presbyterian Church of Korea. Its responsibilities will be as follows:

1. Overseas Outreach - Always its prime responsibility as a corporate body and in the individual lives of the missionary sent to to respond in obedience to Christ's Great Outreach Command, "Go--make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them--".

STATIONARY WATER MEASUREMENT (Continued)

D. Measuring Instruments

1. Measuring Instruments

1. Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.

2. Measuring Instruments

- a. Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.
- b. Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.
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- f. Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.

C. Measuring Instruments (Continued)

1. Measuring Instruments

B. Measuring Instruments

a. Measuring Instruments

b. Measuring Instruments

c. Measuring Instruments

The following information is for your information only.

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(This document is for your information only. It is not to be used for any other purpose.)

(7) Measuring Instruments

(8) Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.

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- (d) Measuring Instruments - This section contains information on the various instruments used for measuring water level, discharge, and sediment transport. It includes a list of instruments and a description of their use.

3. Measuring Instruments (Continued)

a. Measuring Instruments

b. Measuring Instruments

RELATIONSHIP OF MISSION AND CHURCH

An Historical Survey.

In order to arrive at a proper understanding of certain demands which are growing out of the rising power of the National Churches and which will grow out of the situation on the Foreign field following this war, it might be of particular interest to give an historical survey of certain developments in the relationship of Mission and Church, which might serve to give us some direction. These will largely be past statements and actions, on the part of individuals, the Assembly, and Board and Mission.

Early Manual Provisions.

One of the most interesting early statements, in regard to the Mission and Church relationship, is found in the Manual published in 1862. This Manual provision reads as follows:

"The General Assembly of the Presbyterian Church have directed all their foreign missionaries, wherever it is practicable, to form themselves into Presbyteries. The powers and duties of this scriptural and important judicatory are well understood by the church at home and the missionaries abroad. A bond of union, of equality and confidence, is thus established among themselves, and between them and the church at home. This union of feeling and interest, and of the most cherished hopes and prospects, is from the commencement of great importance; and the anticipations for the future are full of promise. When, by the blessing of God, churches are established in the respective foreign fields, the correspondence between their judicatories and the General Assembly, whether that correspondence be by letters or by delegates, will be of deep and encouraging interest, uniting those distant churches with the churches at home in the bonds of truth and harmony and love."

In two subsequent Manuals, the latest printed in 1881, the Board had one heading, "Presbytery or 'Mission' for Local Affairs." In this Manual, the Board said:

"Many things in the practical work conducted by missionaries may be best done by common or united counsels and labors. The Presbytery forms an admirable body for the supervision of such common work, particularly as both the foreign and native ministers and elders can therein meet on the best terms. If the varied common work is conducted under the charge of Presbytery, it may be expedient for it to appoint Committees for particular parts of the work; such as, the schools and employment of teachers; the printing-press and its publications; the erection or repair of buildings, etc."

In regard to funds, the Board made the following statement, under the heading, "The Foreign Ministers and Elders in Charge of Funds of the Board":

"The Board will regard the foreign laborers, who are members of Presbytery, as responsible for the expenditure of the funds remitted by the Treasurer of the Board, or received into the field for its use, and will require their recommendation of all estimates and expenses before giving its approval to them."

It seems, however, that the Board left it quite optional and made the following provisions under the heading, "Members of the 'Mission'":

"In cases not practicable under Presbytery, as when there is not a sufficient number of ministers to form a Presbytery, or when the missionaries do not prefer this method of conducting their work, the Board will follow the plan heretofore ordinarily in use - that of constituting the ministers and laymen sent out from this

country as a 'mission,' or committee of the whole, for the transaction of such business as may properly come before them. In the following paragraphs the latter arrangement is kept in view; but the former would call for much the same practical rules."

There was not unanimous agreement on this position of the Board at that time, however. Dr. John C. Lowrie, in his "Missionary Papers," published in 1881, had one heading, "'Mission' or Presbytery."

"In many of the countries occupied by our Missionary Board, a considerable class of local affairs is entrusted to a Committee, consisting of the foreign ministers and laymen on the ground, and usually called a 'Mission.' This is different from a Presbytery, so that often two organizations are in practical use.

"But why should this double system be maintained? Why should not Presbytery itself take the direction of all local missionary affairs? Such matters as are partly of a business nature could be placed in the hands of Committees, which should report their action to the Presbytery, just as is done in this country; it is not apparent why a different course should be pursued in the missionary field. Instead of dual proceedings we should then see the usual simplicity of action which marks the meetings of our Presbyteries. In favor of this unity and comprehensiveness of order weighty reasons may be given.

1. The 'Mission' is not an outgrowth of missionary rule from Presbyterian ideas. It is taken from the usages of denominations, in which no authority is recognized outside of the local church; nor any acknowledgment of representation as a convenient and practical method of ascertaining the common will of the churches united in one body and in which, moreover, the foreign missionaries must too often act as quasi bishops, not responsible to any church..... Viewing the 'Mission' as a thing imported and not of home origin, it does not seem to agree well with the ordinary methods of our church work. To have both Presbytery and Mission seems to be surplusage.
2. The membership of the Mission is too narrow - merely that of the foreign laborers. In Presbytery both foreign and native ministers and elders meet together on favorable conditions.
3. That hence a great gain of power in the missionary work would be obtained. Common action and mutual sympathy would unite the two factors, the foreign and the native, in the counsel and direction of their work..... Differences would still exist in the style of living, dress, and other conventional matters, which might well be left to take care of themselves, and which would be wisely settled by Christian love and wisdom; but the great bond of union to Christ and then to his Church, as represented in Presbytery in a special sense for all ministers and elders, would lead both parties to the best order and quality of service in the spread of the Gospel. They would there meet together as brethren, having a common standing and a common work. Such is the happy relation of all ministers and elders to each other and such their common work in our home Presbyteries; it is not perceived why equally good results may not be obtained abroad.
4. In cases of trouble, personal alienation, alleged misconduct, especially if these should unhappily occur among the foreign laborers, the Presbytery is greatly to be preferred to the 'Mission.'

"In view of these reasons we should be glad to see our foreign missionary work conducted abroad on the same theory as at home."

Dr. Lowrie was, of course, still thinking in terms of Presbyteries connected with the Church in America and not independent of that Church. In 1889, the Board, in its Manual, had the following statement in regard to the Presbytery:

"Ministers should connect themselves with Presbyteries on the field, as soon as possible after their arrival, taking their letters of dismissal from the Presbyteries at home with them for this purpose.

"Many things in the practical work conducted by missionaries may be best done by common or united counsels and labors. The Presbytery forms an admirable body for the supervision of such common work, as ministers and elders, both foreign and native, being members, have equal rights and privileges. It is the desire of the Board to magnify the Presbytery, and to have such parts of the work committed to its direction and control as the Board may deem wise from time to time."

The Board, in its Manual, also had the following to say, in regard to the Mission:

"A Mission as constituted for the transaction of business consists of all foreign missionaries under appointment by the Board within specified territorial limits. The women of the Mission who are actively engaged in mission work (the Mission to determine when this condition is met) are entitled to vote on what is known as Woman's Work. No missionary shall have a right to vote until after one year of service in connection with the Mission."

The United Church of Brazil.

In 1889, the General Assembly of the Presbyterian Church approved the plan for the organization of the United Church of Brazil and, in its agreement with that Church, made the following statement in regard to the relation between the Presbyterian Church in Brazil and the churches in other countries:

"1. The said foreign churches shall determine the work and evangelistic operations, which they may desire to maintain or assist in this country, provided nothing shall be done contrary to the expressed wish of the highest judicatory of this Church of Brazil.

2. They shall also nominate their agents (or local commissions) for administration concerning the labors to be performed and the use of the pecuniary aid which they may furnish.

3. These said agents, whether ministers or communicants, shall belong respectively to the Presbyteries or churches within whose bounds they reside and labor, according to the provisions of Section 2, of Chapter XV, of the Book of Order. And the foreign churches shall have no ecclesiastical jurisdiction over the churches of Brazil. The Presbyteries shall, however, respect, as far as may be compatible with their ecclesiastical prerogatives, the disposition which the said foreign churches, or their local commissions, wish to be made of the missionaries or other evangelical laborers, whom they maintain in Brazil.

"The foreign contributing churches shall legislate concerning their necessary mutual relations, and by means of their respective Boards, or Executive Committees, may agree upon the work and plans, which should be undertaken, and concerning the localities of territories which they respectively ought to occupy."

The Manual of 1894 has the following statement to make, in regard to the Presbytery:

"When the Presbyteries on the field are organically connected with the Presbyterian Church in the United States of America, ministers should unite with them as soon as possible after their arrival, taking their letters of dismissal from the Presbyteries at home with them for this purpose.

"The Presbytery forms an admirable body for the supervision of common work, as ministers and elders, both foreign and native, being members, have equal rights and privileges. It is the desire of the Board to magnify the Presbytery, and to have such parts of the work committed to its direction and control as the Mission, with the approval of the Board, may deem wise from time to time, looking to the speedy establishment of a self-supporting and self-propagating native Church."

Action of the General Assembly in 1898.

The General Assembly of 1898, upon the recommendation of the Standing Committee on Foreign Missions, which became a part of the Board's Manual and was incorporated in the Manual when reprinted in 1894, passed the following action:

"That in the judgment of the Assembly the best results of mission work in Brazil and other foreign fields will be attained only when right lines of distinction are observed between the functions of the native churches and the functions of the foreign missions; the missions contributing to the establishment of the native churches and looking forward to passing on into the regions beyond when their work is done, and the native churches growing up with an independent identity from the beginning, administering their own contributions and resources unentangled with any responsibility for the administration of the missions or of the funds committed to the missions."

This is really the beginning of the so-called Brazil plan, and was instituted by the General Assembly itself. There is no doubt that the clear-cut parallelism was intended in this action; this has, more or less, been the definite position and action of the Board ever since that date.

This action of the Assembly has an interesting background. It was based upon the Board Action of May 16, 1898, as follows:

"The Board having learned that the Independent Presbyterian Synod of Brazil, at its meeting in September, 1897, adopted an appeal to be presented to the General Assembly at its meeting in Winona, May, 1898, concerning the character and relations of the Sao Paulo Protestant College and Schools connected therewith, took the following action, which is respectfully submitted to the General Assembly. (See Paper A on field)."

We have not been able to find "Paper A," referred to, but, in the Board's Special Report to the Assembly, the Board gave the action of the Brazil Synod referred to. It seems that the communications addressed to the Synod of the Presbyterian General Assemblies, Northern and Southern, in the United States, had been given to the weekly religious papers. The Board stated that this action was participated in by nearly all the representatives of the Brazilian Church and by the majority of the missionaries of the Southern Board, but was endorsed by only one representative of this Board. The action of the Synod of Brazil is as follows:

"Whereas, There is urgent need for evangelization in the whole territory of our Synod, and many fields are open which we cannot supply with the means of grace;

Whereas, Immense sums have been spent on large schools of various kinds as a means of spreading the Gospel;

Whereas, There has been an almost complete failure on the part of these institutions in Brazil, both for propagating the faith and preparing Gospel ministry;

Whereas, they have been a cause of continued strife and bitterness, and at times have deprived us of the full support and sympathy of our brethren in North America, -

Be it resolved, That we, the Synod of the Presbyterian Church in Brazil, respectfully recommend and beg the General Assemblies of our mother-churches, that any help they wish to give us be in the direction of aiding us in the great work of evangelization by the most direct methods, including the education and preparation of a ministry, in accordance with the plans of the Synod; and in the support of parochial schools for the children of believers."

Action of the Board in 1916 with reference to the Brazilian Church request and with reference to the Presbytery of Allahabad.

The Brazilian Church, in 1916, sent communications to the Board. In its action, the Board said:

"The Board received with great interest two communications, one from the General Assembly of the Presbyterian Church in Brazil and the other from the Presbytery of Allahabad, one of the Presbyteries of the General Assembly of the Presbyterian Church in India, both dealing with the question of the relation of foreign missionaries to the courts of the national churches.

"The communication from the General Assembly of Brazil reported the unanimous action of the Assembly, in which the foreign missionaries heartily concurred, to the effect that 'the status of the foreign missionaries who are at the same time members of the missionary corporations and of the national judicatories has become anomalous in both bodies concerned, and therefore the General Assembly deems it much more practical that a plan of cooperation be established and the missionaries be independent of the national judicatories.'"

The Board, in its action, congratulated the Assembly on its steady growth, on the earnestness and stability of its undertakings and on the healthy spirit of autonomy and independence which had characterized it from the beginning. The Board agreed with the Church and the missionaries that the position of the missionaries in relation to the administration of the Brazilian Church would be cooperative and advisory.

The request, sent by the Allahabad Presbytery, was that the missionaries remain as permanent members of that Church. The Presbytery, in its action, stated:

"The Presbytery of Allahabad has noticed with regret a feeling on the part of a few foreign missionaries, and among them one or two of its own members, that they should withdraw themselves from all ecclesiastical connection with it, in the interest of the Indian Church. The motive is undoubtedly worthy of respect, viz. that of freeing the growth of the Indian Church from outside influence. But the means adopted are questionable, we venture to think, in the highest degree and suicidal to the end. We firmly believe with the foreign missionaries of this school, that our chief endeavor should be to make the churches indigenous, and the more indigenous they are the better it is for the Kingdom of God in India. But where we differ from them is as to their purpose of withholding, as a part of this endeavor, the riper Christian experience of the West from the growing churches of the East; to argue thus being, we hold, tantamount to denying, first - the unity of Christian experience, and secondly, - the place of the environment in the life of the organism."

The Board, in its reply, took the following action:

"It was voted to reply to the letter from the Allahabad Presbytery that the Board rejoices in the clear discernment and declaration by the Presbytery of the great aim of missions as the establishment of autonomous, self-extending national churches and that whatever methods or arrangements best serve this aim and hasten its realization are heartily approved by the Board."

Princeton Conference Findings.

In the period from 1904 to 1920, there was a great development in the Missions themselves and in their organizational life. The whole trend was toward large Mission activities with Mission control, while, at the same time, recognizing the ecclesiastical independence of the Presbyteries, Synods and General Assemblies on the Foreign field. The Church organizations were set up, but there was not much of the activity transferred to the Church organization, as such. There was the disposition, on the part of the Missions, to exercise ever more and more control. In 1909, Dr. Arthur Brown, in writing to the field, made the statement:

"Making all due allowance for modifying considerations, the general fact remains that our policy in its practical operation has not sufficiently taken into account the development of the Native Church and the recognition of its rights and privileges. We have built up Missions, emphasized their authority and dignity, and kept them separate from the native Church, until, in some regions at least, the Mission has become such an independent centralized body, so entrenched in its station compounds, and with all power so absolutely in its hands, that the native Church feels helpless and irritated in its presence. The larger re-enforcements we send, the greater the danger becomes."

In 1918, the Board, in making covering statements in regard to certain demands on the part of one Mission for the transfer of power and responsibility to the Missions themselves, made the following statement:

"It is futile to expect that the Presbyteries and the General Assembly ever will accomplish what Presbyteries and a General Assembly are supposed to accomplish as long as they must work under the overshadowing moral control of large, compact and powerful organizations of foreign missionaries."

"Action should be definitely in the direction of diminishing the powers of the Mission rather than increasing them. It should commit a larger measure of the control of the work to the Presbyteries within whose bounds it is conducted."

The Chosen Conference of 1920 did not change, basically, the relationships of Mission and Church. There was no transfer, particularly, of responsibility to the Church, nor was there much direction given in these matters. In 1922, the General Assembly took definite action, defining the relationship of Mission and Board, but did not touch the question of the relationship of Mission and Church.

The Lakeville Conference.

At the Lakeville Conference in 1931, this was one of the principal questions, but, during the meeting of the Conference, there was very little accomplished. The Conference was satisfied to state that there were many plans of cooperation and, owing to the different developments, the Board could give no direction, in regard to these relationships. There was sufficient demand, however, that the Board itself was asked to prepare a statement, which would give the Board's own idea as to

what it conceived of as the function of the fully independent Church. The following statement was incorporated in the findings:

"The Board, in response, mentions such responsibilities under three interrelated groupings as follows:

(a) Ecclesiastical Functions which a fully independent Church should assume entirely would be the formation and organization of a Church, both local and national, and of its agencies; the form of a Church government; the institution of Church courts; the adoption of creedal statements; the orders, functions, location and supervision of the ministry; the provision of theological education; the training of a lay leadership; the selection, ordination, functions and supervision of subordinate officers; the procedure in ecclesiastical discipline; the administration of the sacraments; the development of ecclesiastical architecture and art; the content and control of public worship; the hymnology; the preparation and production of the Scriptures and Christian literature in the vernacular; the religious education, and if necessary general education, of the entire membership and the children of the Church; the cultivation of Christian stewardship; the determination of and provision for the Church's financial program; and other normal responsibilities and activities of a permanent, self-reliant, sovereign Church.

(b) Philanthropic Service for both the Christian and non-Christian communities, in which the Mission will doubtless cooperate with the Church its agencies or other Christian groups, will assume many forms of activity in the prevention, mitigation and cure of human suffering and of its causes, and in the relief and reclamation of the victims of sin and of natural calamity. Undertakings closely related to the Church should be or become part of its responsibility, while undertakings related to the community at large should be developed or taken over by other Christian organizations.

(c) Missionary Expansion is an essential duty of a Younger Church. All Christians are summoned by the Great Commission of our Lord. A National Church must not only release a foreign Mission as quickly and as fully as possible from local church projects for the central missionary purpose of pioneer evangelism, but the Church itself must also advance vigorously and sacrificially in the aggressive campaign of witnessing for Christ 'both in Jerusalem.....and unto the uttermost part of the earth.' The adequate evangelization of all non-Christian areas of land and of life is the supreme task of every Christian and it demands the full devotion of the total resources of both the Younger and the Older Churches."

Provisions of the Present Manual.

The present Manual carries forward the clear provisions for parallel relationship and for a "gradual" resumption, on the part of the Board or the Church, of responsibilities, as the Church may be able to take them and as the Mission may think advisable to transfer them.

Transfers Approved.

The Board states that, "With the consent of the Board a Mission may transfer current funds, or work, or institutions, to the Church, or to a Joint Council or other agency of Mission and Church, for their administration. In the case of

institutions a written agreement should be prepared by Mission and Church and approved by the Board for a term of years, usually three."

The Board has also made provisions for a joint cooperative council, apart from the Church, composed of members selected by the Mission authorities and Church authorities. These were to be regarded as temporary organizations before the attainment of self-support and complete responsibility by the Church. The present Manual also provides that the membership of all missionaries must be in the Church in America. There is, therefore, now no possible full Church membership on the field.

October 1942

J. L. H.

PLAN OF CO-OPERATION BETWEEN THE PRESBYTERIAN CHURCH IN BRAZIL AND THE FOREIGN
MISSIONS AT WORK IN THE COUNTRY

As adopted by the Brazilian General Assembly
February 24, 1917

The purpose of missionary work is to establish an autonomous National Church, and this purpose has been fulfilled in Brazil. This fact has been often mentioned, not only by the church courts in Brazil, but also by the missions. There are, however, vast regions still untouched, multitudes who have not heard the pure Gospel, and this fully justifies the continuance of missionary effort. It is, therefore, necessary that an arrangement be made which will harmonize the interests and mark the limits of the field of activity of both the missions and the Brazilian Church. Owing to these facts, the Assembly of 1916 adopted the resolutions already published in reference to this new arrangement.

To carry out the proposal of that Assembly in regard to the new relations which should exist between the Presbyterian Church and the missions which co-operate with it, there was established the following:

Modus Operandi

Chapter I. Field of work.

Article 1. The entire territory shall be under the care of the General Assembly and of the Missions. The field at present occupied by the Presbyteries shall belong to the Assembly and the field of the missions the regions in which they are at work.

Chapter 2. The relations between the workers.

Article II. No worker of the Presbyterian Church in Brazil or of the missions, can belong to both bodies at the same time, except in the cases mentioned below.

Article III. When any Presbytery has less than six Brazilian ministers, one or more of the older missionaries at work in the same region may be invited to become members. This shall not change the relations of such missionaries with their respective missions, neither will it transfer them from the field of the mission to that of the Presbytery.

Paragraph 1. In no case shall a minister belong to two Presbyteries at the same time.

Article IV. No missionary shall act as pastor of any church under the Presbyteries, neither shall the mission employ members of the Presbyteries in evangelistic work. These bodies shall have the right to grant one to the other for short periods and for specific work, the services of its members. Exchange of work; Any personal aid shall be agreed upon freely within the limits of courtesy.

Paragraph 1. Temporary disposition. The missionaries who are now pastors of churches belonging to the Presbyteries may continue as such temporarily, so long as they, the mission and the Presbytery so desire.

Article V. Having respect to the resolution #3 of the Assembly which treated of the cases of Drs. Smith and Porter, (Minutes of General Assembly, 1916, in reference to Drs. Smith and Porter. See p.22.) the missionaries whose services are given by the missions for special work in the Church should maintain their relations with their home Presbyteries. They should, however, furnish to the proper church

courts all the information and reports asked of them, and their work shall be directly and entirely under the oversight of these courts.

Paragraph 1. The services of these workers shall not be given except by the request of the courts for a fixed period and its renewal shall depend upon a new request.

Article VI. The missionaries in their various fields shall promote the support of the different causes presented by the church courts and shall do what they can to nourish a spirit of solidarity between their congregations and the churches of the Presbytery.

Chapter 3. Jurisdiction.

Article VII. The ecclesiastical authority of the missionaries shall be final in their own field; They shall have full power to receive members, organize them into congregations and churches and to maintain discipline among them.

Article VIII. The jurisdiction over candidates for the ministry and licentiates shall belong exclusively to the Presbyteries. The mission shall not in any case hold ecclesiastical relations with them or with the churches under the jurisdiction of the Presbyteries, except through these courts.

Article IX. Both missionaries and pastors shall mutually respect the boundaries of their various fields and parishes, and neither one nor the other shall sanction the invasion of the other's field or functions.

Article X. Letters of dismissal and acts of discipline shall be mutually respected by the members of the Presbytery and of the missions.

Article XI. It is highly important and advantageous that the Presbyteries and the missions each year exchange minute reports of the general movement of their work.

Chapter 4. Concerning aid.

It sometimes happens that a missionary field is ready to be incorporated in the National Church, but there are not sufficient means to be found for pastoral support. In such cases it is necessary for the missions to continue their aid, and this should be done in accordance with the following article.

Article XII. Owing to the conditions under which the Boards work, the aid granted by the mission to any church or parish should be for yearly periods. The renewal of the aid, if continued, shall be reduced 8% below the original amount; this reduction, however, may be suspended or modified in special cases by the permanent executive committee.

Paragraph 1. These payments should be made monthly by the mission treasurers to the presbyterial treasurers direct.

Article XIII. When a church receiving aid is left without a pastor or evangelist pastor, the sum voted to it may be paid or withheld, as the mission shall decide.

Article XIV. The presbyteries shall report annually to the mission whether the churches receiving aid have fulfilled their pastoral contract, and they shall send at the same time a minute report of the general movement of these churches.

Article XV. Should any church fail to fulfill its contract, the missions may refuse their aid until they are assured by the presbyteries that the failure has been rectified.

Chapter 5. Transference of fields.

Since the authority of the missionaries is transitory and the service of the National Church is permanent, an easy means should be provided for the transference of fields from the missions to the Presbytery. Such transfers should be made in accordance with the following article.

Article XVI. When a congregation or church in a missionary field has developed sufficiently and promises to be able to give permanent support to a pastor, the mission or the congregation shall seek the advice of the Presbytery. If the latter favors it, the mission and the Presbytery shall mark the boundaries of the parish and agree upon the terms upon which the mission shall aid in the pastoral support. The contract having been entered into, the Presbytery shall proceed to install a pastor and shall control the parish, and the ecclesiastical authority and rights of the mission shall cease once and for all.

Article XVII. When the Presbytery thinks itself able to assume the responsibility for any missionary field, it shall ask the mission to turn it over, setting forth the means which it has at its disposal for such a purpose. The mission shall have full right to grant or not grant this request.

Article XVIII. When the mission desires to turn any field over to the care of the Presbytery, it shall make the proposal setting forth what aid it can offer in support of the work. The Presbytery shall have full right to accept or refuse such a proposal.

Article XIX. If it should be thought best to open missionary work in the capital or other centers of population, the Presbytery shall have a right to decide what field shall be considered as missionary.

Chapter 6. The permanent executive committee - its meetings and its powers.

Article XX. There should be a permanent committee composed of three representatives of the missions of the Nashville Committee, three from those of the New York Board, and six from the Presbyterian Church in Brazil, for the purpose of promoting the greatest possible efficiency in carrying out this plan, and effort being made as far as possible to consider the interests of the Presbyteries which may have dealings with the missions.

Paragraph 1. This committee shall meet once a year in the month of December, the place, day and hour to be decided by the President.

Article XXI. This committee shall:

1. See that the terms of this plan are fulfilled and remove any difficulty which may arise in carrying it out, receiving and forwarding all representations, complaints, etc.

2. Act as an intermediary between the missions and the General Assembly.

3. Study the religious conditions of the country and promote the unification of a general evangelistic campaign by the bodies associated in this plan.

1941-Proposed Changes in the Modus Operandi

At the 1941 meeting of the Brazilian Assembly a plan for the unification of the Presbyterian forces in Brazil was circulated but with no record vote by the Assembly. This proposal was to the effect that the Presbyterian Christian Church of Brazil assume jurisdiction over all the present missionary fields of the North American Churches, with a consequent revoking of the "Modus Operandi." A counter-proposal has been discussed of amending the "Modus Operandi." The following examples were given as possible amendments:

- The presentation of annual mission reports to the M.O. Committee.
- The submission of plans for the extension of mission work for approval.
- A method whereby missionaries who had shown themselves undesirable might be withdrawn from the country.
- The submission of requests for the sending of new missionaries to Brazil.
- Visits of inspection to fields and schools under the direction of the Missions, with reports presented to the M. O. Committee.
- Nomination of Brazilian pastors to serve on the Mission Committees of Language and Guidance for new missionaries.
- Approval of the constitutions and by-laws for churches organized by the Missions.
- Approval of the plans for the turning over of hospitals and schools from mission to national direction.

The Executive Secretary stated in reporting these proposals:

"The opinion was expressed that the return of the missionaries to the Presbyteries with the concurrent functioning of the mission organizations would be likely to give rise to difficulties and would be a step backward, and that there was no halfway measure between the Modus Operandi with the necessary activity of its committee, and the absorption of the missions into the church and the administration of the mission work by a mixed board of nationals and missionaries."

PUNJAB SYNOD PLAN

The plan, as outlined by the Deputation of 1939, was not adopted by the General Assembly of the Church in India nor has it been adopted by all the Synods. The Synod of the Punjab has adopted and adapted the plan and is outlined in the Minutes of the Punjab Mission for 1940. The outline given herewith is an abbreviation of the plan as given in the Minutes.

The PUNJAB SYNOD PLAN as approved is to be effective for a period of five years with provision for withdrawal on one year's notice before the end of the five year period. The plan transfers responsibility for the whole program of evangelistic, educational and medical work to the Synod, the Mission maintaining a separate organization with limited functions, chiefly concerning its own personnel and Board property. The India Council maintains the same relationship to the Synod in the approach to the Board as it did to the Mission. The Council is the channel of approach to the Board in all those matters that call for Board action or review.

The Synod, being primarily a legislative body, does its work through an Administrative Council and three Departmental Boards elected by the Synod. These have the functions similar to those same organizations in the Presbyterian Church in the U. S. A. The one difference is that the Administrative Council has much larger powers than the Presbyterian General Council. It is to effect correlation of the different phases of the work and has final authority regarding personnel and distribution of funds. Below is given an outline of the duties of these agencies.

The Administrative Council.

A. The following shall be members of the Administrative Council:

- The Moderator of the Synod.
- The Stated Clerk of the Synod.
- The Chairmen of the three Boards.
- The Executive Secretary.
- Two ladies (ordinarily nominated by the Presbyterials).
(Two year terms).
- Two additional members elected by the Synod. (Two year terms).
(Two alternates shall be elected to serve in case of vacancies).

B. Functions of the Administrative Council shall be as follows:

1. In general, to correlate the work of the Boards.
2. To exercise financial responsibility, by
 - (a) Allocating to the Boards funds received through the Synod. The Council will adhere to any specific New York Board designated purposes of appropriations, either inside or outside the Plan.
 - (b) Correlating estimates received from the Boards and forwarding them through the India Council to the Board in New York.
 - (c) Arranging for audits and reporting thereon to the India Council.
 - (d) Reserving funds for projects and special emergencies.
 - (e) Allocating to the Synod of Church Councils funds for subsidy of Churches.
3. To be responsible for matters of Personnel, viz.,
 - (a) To allocate staff, including location of missionaries and Indians in responsible charge of work under the Boards, all the staff to have as in the past full opportunities to carry forward outreaching Christian service.

- (b) To make requests for new missionary staff.
- (c) To arrange for vote on return of Missionaries after first furlough, according to the proceeding outlined in the By-Laws.
- (d) To approve recommendations regarding furlough study of Missionaries.
- 4. To refer questions concerning the establishment of scales of salaries and fixing the grades of pay for all types of Indian workers under the Boards to the Commission on Grades and Salaries for decision. The Administrative Council or the Synodical Boards through the Administrative Council may make recommendations to the Commission on Grades and Salaries.
- 5. To suggest to the Boards, or to set up, projects.
- 6. To determine the right of appeal and act as Judicial body in case of appeals from actions of the Boards. If a decision of the Commission on Grades and Salaries be appealed against, the Administrative Council has the right of review and has power to refer back any action with which it disagrees, in which case the action can be sustained in the Commission on Grades and Salaries only by two-thirds majority.
- 7. To make recommendations to the Punjab Mission, if need arise, regarding property.
- 8. To review all actions of the Synodical Boards, before they are submitted to the Synod, to refer back any action with which it disagrees, in which case the action can be sustained in the Board concerned only by a $2/3$ majority. Should such action be re-affirmed by a Synodical Board, it may be modified or over-ruled by the Administrative Council, if in the judgment of that body such action is essential in the interests of the work as a whole. This can only be done, however, in a meeting of the Administrative Council, not by circular, and by the affirmative vote of at least seven members.
- 9. To collect and forward to the India Council all statistics.
- 10. To elect members to Boards of Directors of union institutions including the following:

Forman Christian College,
 Kinnaird College,
 Christian Industrial School, Saharanpur,
 Landour Language School,
 Kinnaird Training Center,
 N. I. United Theological College (2).

The Synodical Boards.

Three Boards shall be elected by the Synod as listed below. Any (and only) members of the United Church of Northern India residing within the bounds of the Punjab Synod shall be eligible for election. At least about one-third of each Board shall be women. A majority of the members of each Board shall be persons in responsible charge of the kind of work under the care of the Board. Elections to the Boards shall be for terms of three years. (In order to provide for retirement of approximately one-third of the members each year, the Synod shall elect also for terms of one and two years in the first instance). There shall be two alternates elected for each Board, to serve in case of vacancies.

Boards shall meet annually, and ordinarily shall meet at the same time and place to make possible joint conferences and counsel.

Each Board shall elect its own officers and determine its own methods of procedure.

A. Board of Evangelistic Work.

This Board shall consist of sixteen members and shall have duties as follows:

1. It shall have supervision of all evangelistic work, rural and urban, except that within areas of, or committed for supervision to, organized Churches.
2. It shall make rules for employment of its own agents, subject to functions committed to the Commission on Grades and Salaries, and may employ and dismiss agents subject to the check of the Administrative Council.
3. It shall receive and transmit to the Administrative Council all estimates for work under its direction.
4. It may make recommendations to the Administrative Council regarding allocation of funds or personnel.

B. Board of Education.

The Board of Education shall be composed of twelve members, and shall have the following duties:

1. It shall direct and control all educational work and shall hear reports of Union Educational Institutions.
2. It shall make rules for employment, transfer and dismissal of its own agents, subject to the powers vested in the Administrative Council and the Commission on Grades and Salaries, except in cases where these have been committed to governing boards.
3. It shall elect members of Boards and Committees of Management of institutions under its care.
4. It shall receive and transmit to the Administrative Council estimates and reports pertaining to the work under its care.
5. It may make recommendations to the Administrative Council regarding location of staff and allocation of funds.

C. Board of Medical Work.

The Board of medical work shall be composed of nine members. It shall have committed to it the following functions:

1. Oversight and direction of all Medical Work, including hospitals, dispensaries, and any rural extension work.
2. Formulation of rules regarding employment, transfer and dismissal of its own workers, subject to check by the Administrative Council and the Commission on Grades and Salaries.
3. Correlation of estimates relating to medical work, and their transmission to the Administrative Council.
4. Forwarding of any recommendations to the Administrative Council regarding allocation of funds or staff.
5. Election of representatives on Boards of Medical institutions, e.g., The Lady Irwin Tuberculosis Sanitorium.

October 1942

J. L. H.

INDIA DEPUTATION REPORT - STATEMENTS RE MISSION CHURCH RELATIONSHIP, OCT. 5, 1939

"Through the years of pioneering the work of evangelism had, necessarily, to be largely individualistic depending upon and taking its emphasis and organizational genius from the character and personality of the individual worker in a given area, in the same way it has had to be primarily centred in, emanating from and directed by the Mission as the source of its leadership and financial support.

"Because of these two facts the Church has not always held that place of centrality in motivation and direction which is vital to the whole purpose of the missionary enterprise, and which we believe to be necessary for the establishment of the Kingdom of God in this world. Therefore, we believe that one of the most urgent and essential needs is that of a larger emphasis upon the Church in its corporate worship and witness and in its spiritual fellowship as the Body of Christ.

"We must use all of our resources of institutions, personnel, and property to develop the Church of Christ in its spiritual reality and in its visible form of worship, fellowship, and service, and to lift it to its rightful place in the thought and affection of the people of India. Then this Church will produce the intelligent spiritual leadership and consecrated resources necessary for the maintenance of these institutions of human ministry as it has done in other lands. Then and only then can we hope for the coming of the Kingdom of God in all its fullness to this great land.

"The India Missions have had a commendable history of pioneering in the matter of organized cooperation between Church and Mission. The Saharanpur Plan, which was inaugurated in the Punjab in 1921, and similar Joint Committees Plan set up in the North India Mission in 1923, have been the model generally followed in these Missions during the succeeding years. In the Western India Mission a Central Committee was set up, functioning only temporarily during the annual meeting of the Mission, the Indians being selected originally by the Mission. This Central Committee was, however, entrusted with large powers.

In any plans that are made, we believe a central place rightly belongs to the Church which it could not have under the former 'Joint Committee Plans,' for in them a body which is not the Church was put in the foreground as the planning agency for the work of evangelism, as well as for the medical and educational work. Moreover, the Church itself has probably been slowed up in the process of becoming self-propagating by the fact that the body made primarily responsible for planning the evangelistic work is not the Church.

"It was the judgment of the Deputation that the Church would be more truly magnified if it were made responsible for directing the work through committees or boards set up by itself. The work of these committees should be coordinated through the Church's own Executive Committee, which should be so constituted as to represent various phases of the work.

"It was the judgment of the Deputation that all unordained missionaries should accept membership in the local churches and all ordained missionaries in the Church Councils in accordance with the provision made by the United Church of Northern India for the dual membership involved. All missionaries would thus become eligible for appointment on any church committee.

"The following diagram indicates the relationships of the different parts of the Plan:

1. A Church Council or Synod, holding an annual conference.
2. An Executive Committee, acting ad interim for these and assuming certain responsibilities for staff and grants from America.
3. Departmental Boards which should at present be three -
 - Board of Evangelistic Work
 - Board of Medical Work
 - Board of Education
4. An Executive Secretary.
5. The Mission.

Departmental Committees or Boards.

"The Synod or Church Council should set up such committees or boards for supervising various aspects of the work as may be found necessary. For the present the evangelistic, medical and educational work should each be served by such a committee. Any members of the United Church of Northern India within the jurisdiction of the Synod (or Church Councils) should be eligible for election to these committees.

The Executive Committee of the Synod or Church Council as a Co-ordinating Committee.

"Under a system of departmental committees, the co-ordination of the work is of the utmost importance. The Executive Committee should act as a co-ordinating committee and might include the following: The Moderator, Vice-Moderator, the Executive Secretary (cf. VI), Clerk and Treasurer of the Synod and the Chairman of the evangelistic, educational and medical committees.

Executive Secretary.

"There should be an Executive Secretary elected by the Synod and approved by the Board of Foreign Missions. He should be ex-officio a member of the Synod's Executive Committee and of the evangelistic, educational and medical boards. He should have special responsibility for maintaining helpful relationships between the Synod and Board of Foreign Missions through the India Council.

Functions of the Departmental Committees.

"It is scarcely necessary at this time to define the functions of the departmental committees. They would be in general the formulation of policies for the work in the respective departments, and the direction of the work in these departments.

Special Functions of the Executive Committee.

"The Executive Committee should have power of review and control regarding actions of the departmental committees concerning estimates, grants from funds received from the Board of Foreign Missions, the allocation of Indian workers and missionaries, matters concerning institutional properties and requests for new personnel.

"The Synod and its Executive Committee should have power of review and control regarding any recommendations of the evangelistic committee other than those which are reserved for the Executive Committee in the previous paragraph.

"The Synod and its Executive Committee should have power of review and reference regarding any recommendations of the Departmental Committees.

"Reports of the recommendations of the departmental committees should be forwarded by the Executive Committee to the Board of Foreign Missions through the India Council.

India Council - Relation to Church Bodies or Intermediate Boards.

"The India Council is the agent for the Board in America in the co-ordination and general supervision under the Board of the work of the three India Missions. However, most of the work, personnel and funds of the Missions have been turned over to the Church or to intermediate Church-Mission bodies, not directly responsible to the Board. The interest of the Board in these bodies and its right to advise with them rests upon a two-fold basis: (1) That these bodies are the successors of the Board in the great work of evangelism, church development and service to which the Board and the American Church are committed. (2) That the Board is entrusting to those bodies the administration of the major part of its resources in India. It is vital that the independence of the Church be recognized and safe-guarded. It is also essential that the Board, out of its world-wide experience and as one of the major partners in the venture, be given the privilege of making direct representation to the body concerned regarding policies, methods of work, and most efficient use of its resources. This is the more necessary in view of the fact that the Board is a trustee for the donors in the American Church. The Church (or Church-Mission body) must have the same right as the Missions to approach the Board through the India Council, with recommendations and statements of need. We must be co-workers in and with Christ for the promotion of His Kingdom in India.

"In order to make this partnership effective and in order to maintain the interests of each partner, it is recommended -

1. That the Church or the Church-Mission body should forward to the India Council, as the Board's agent, reports of its work and all actions except such as are of purely ecclesiastical significance.

2. That the India Council should be free to review these reports and actions and either to forward them to the Board or to refer them back to the appropriate body, with comments and recommendations in each case. In case of actions referred back with unfavorable comment, re-affirmation should require a two-thirds vote.

3. That the India Council should be free to initiate and make recommendation of policies or to make other suggestions regarding the work.

4. That the India Council should be free to exercise all the powers specified in its Constitution, Article III, paragraph 6, insofar as they are not inconsistent with the independence of the Church and are in accord with the above provisions.

"The question was presented and discussed at the final conference in Dehra Dun, whether, in view of the large powers devolved upon the Church, it should not have a voice also on the India Council. The India Council will be the final reviewing body in India and might nullify the actions of the Church bodies through its recommendations to the Board. It was also considered anomalous that so much responsibility should be given to the Church without any Indian voice or counsel on the final reviewing body in India.

"On the other hand, the India Council is considered the projection of the Board into India and should be able to give independent judgment on the various matters of Board interest in India.

"It was felt that this matter should continue to be carefully studied and placed on the docket of the 1941 Conference."

October 1942

J. L. H.

RELATIONSHIP OF MISSION AND CHURCH

J. L. Hooper

This question of relationship is in two areas of activity, - one on the field and one in America. The field relationship will, to some extent, determine the relationship with the church in America.

Need for Waiting

It is likely that the fewer plans we work out in detail for our future program the better. In a sense, we are beginning over again with the one difference that those who go out now will find the group of Christians which will be the organizing group for whatever work the missionaries may be able to do. There will be needed a period of time for getting new ways and approaches worked out by the groups on the field. This will mean that those who first go out will work out with the church groups plans for the utilization of the services of missionaries from America. These plans will be for personnel and for funds. The plans will take into consideration the former personnel of the Missions and the Church group may indicate the plans for each of these persons, if any. There would be indication as to new workers, especially as to types and as to specialized services desired.

This initial set up of the work would indicate the general organization which might be expected after the war for the conduct of the work in any one area. The Church group would likely continue to act as the agency for clearing all those matters pertaining to future staff and funds. It would also be the agency giving general direction to all the work within the bounds of its organization. This would be the General Assembly of the Church. The missionaries would be given a part in the discussions and in the general work and would be assigned as definite tasks as any one else. They would have better assignments under this plan than they could ever have under the general plan of being left to find their own tasks as missionaries in an indefinite field and with no direct backing of the National group.

After this war and following the general trend in all fields, there will be a new situation to be faced by the Mission groups. In the Far East, the Missions will have come to an end, so far as continued activities are concerned. The National groups will have carried on and will have organized to meet the exodus of the missionaries. No matter how great a welcome the missionaries may receive after the war, they will not hold the same secure position as formerly. It will not be possible, nor will it be desirable, to start "mission work" again as in the olden days. There will be needed new techniques and more universal application of techniques already being wrought out in some areas.

There has been the suggestion of a united missions group which would include all missionaries of all American societies and which would take responsibility for the work of all former separate groups. It does not seem that this plan will meet the situation. It is another way of perpetuating Mission control of the work. It might even be a backward step from the former plan. The centralized group might be stronger than any one of the separate organizations and might keep a dominant control of the work which would otherwise be transferred to the Church. It would be another version of the parallelism that has prevented the best use of the workers in the years just past. Therefore, it is clear that the next move will be to a centralization of the task within the framework of the Church itself.

A suggestion that one Board be responsible for the work of the other Boards in a given area, in which these Boards are all working with a united church, as, for instance, the Church in Japan or in Chosen, might be feasible, if the Board would think of this work in a larger way than before. But if the Board only assumed the

responsibility and then proceeded to carry on with about the same force it had before, there would be a loss. And it would be hard to get the Board people to make the advance in their thinking. It seems, then, that it would be easier for all the Boards to think of returning with a full purpose to make the changes necessary in both the organization of the Missions and in the thinking of the missionaries as will make it certain to the Churches on the field that we were there for one and only one purpose, - that of helping them to rehabilitate their work and to go on from where they are to win their fellow countrymen to Christ. We may be foreigners still, but we shall not need to work in a foreign organization. We shall be working in the Church directed by the local people but one which has the universal outlook and the ability and willingness to use men and women from other lands to help them in the primary task of evangelization.

This raises the question of the so-called Brazil plan as over against what might be termed the India plan, although these have been used in other areas as well, The Presbyterian Board has officially largely held to the Brazil plan. It has held to the idea of progressive transfer as a distant ideal.

This question of transfer to the Church is not a new question, as will easily be seen by reading the records. In fact, it was the Board which was taking the initiative in earlier days. This was due to the fact that the Founding Fathers had a very clear conception of the development of the Church organization and the assumption of that organization from the beginning of the work started by the Missions. It was then thought that the missionaries would be a part of the Church organizations and that the functions of the Mission in administrative work would be assumed very early by the Presbytery or the Synod without loss on account of the transfer.

Following the Lakeville Conference, the general trend of the Missions has been the gradual transfer to the Church. The Church organizations in most countries have grown in strength and in experience. The schools and the hospitals have had added numbers of nationals on their staffs. The pressure of nationalism has forced this transfer in many cases and there has been joint action of Mission and Church in other instances. The general trend has been to unify the work under the direction of the Church, with the missionaries as a part of the total staff. This has gone farther in Japan than in any other country. In India there was worked out a plan that placed most of the work in all three of the Missions under the Church, but local difficulties not very clearly outlined have prevented the general plan from being put into execution. Again, the Board gave general approval to the plan and the field has not worked out the details. There may be reasons, but it would be a great thing if the Missions and the Church in India could make a plan for the utilization of the missionaries beyond the time that the Mission as a foreign organization may be able to work in the new India that will be going ahead to new things after this war and after it gets control of its own life. There is a really ideal setting for such a move. The fact that the Indian Church pleaded so strongly for the missionaries to keep their membership in the Indian Church is significant in that they have seen the unity of the Christian faith and will be willing to have people from America remain to help in the development of the life of India which has not really started as yet. It is too great an opportunity to miss and we cannot miss it on any technicality of source of power or control of something which we may have started before they reached the place where they could start things of their own. The whole of the life of India must develop. If the four freedoms are applied there and if the Allies have sense enough after this war to help make a world where the economic life of each country may be advanced by the full use of the economic resources of each of the countries, we will see the whole of the life of that great country go forward with great leaps and bounds. The Church will feel the impetus of this resurgence of life and must be able to give direction to it. And the missionaries must be willing to lose their lives in this great struggle and in so doing find that what they have given up was

nothing in comparison with the great gain both for themselves and for the Church.

The developments in all Mission lands point to the same general conclusion. We shall be under the necessity of making new plans for our whole task. We have not been sensitive to the world trends and have not been conscious of the development of the Churches and institutions which we have helped to establish. We have held on to these too long in many instances. We have been hesitant about training young people and placing them in places of responsibility. We have tried to keep a maximum of Mission workers in many fields and have not thought that we could get national workers to assume the tasks. And still, in spite of our hesitancy, there has been forced upon us the necessity of making these transfers of positions and institutions. We have thought we could keep the institutions as Mission institutions and make these a contribution of the American Church to the Church and the people of the countries where are located Alborz, Silliman, Severance, all great institutions, but largely they have been American owned and American directed. National school systems in some of these lands have many schools with national educators at the head of such schools. Of course, the national schools do not have the same ideals that these Mission schools have had. But the point is that there have been many nationals highly trained for these government schools and these persons have shown great ability in the conduct of schools. And most of them have had training outside the country. We might have had many more with similar high training, plus the ideals which we think are necessary for Christian institutions.

As we face the question of how Missions and Boards may expect to secure a vital and creative relationship with the work with which they have so long been associated, there come certain suggestions of method and plan from the relationship which the Presbyterian Church has had with the Protestant Churches in Europe. It is true that the condition is not altogether analagous, but there is a principle in the method adopted that might be a clue to what might be done in the East. A brief statement might bring out the idea.

Following the last war, the General Assembly appointed a special committee to raise funds to aid the churches of the Reformed Faith in Europe. This was done for the reason that it was thought that the Foreign Board as then constituted was not authorized to carry on work in Europe, nor was it organized primarily for relief work. The Committee raised considerable funds and sent them to Europe during the years from 1919 to 1923. In 1923, the Assembly in a reorganization of the Boards made the help to churches in Europe a distinct part of the Foreign Board's work and so stated.

The Board aided the European churches in rebuilding destroyed churches and in reestablishing their seminaries and also in paying the salaries of their pastors. Some \$300,000. was raised for this purpose following the last war.

The approval by the Board of the Report of its Committee specifically charged with the work in Europe, is noted in the following action of the Board:

"The Committee on Work in Europe reported that in its judgment it would be wise for the Board to consider the Central Bureau for the Relief of the Evangelical Churches as sustaining toward the work of the Board in Europe substantially the same relationship as the missions sustain in the case of the work in other fields, and that the Board should look to this Bureau and Dr. Keller to supply the judgment and supervision in connection with the Work in Europe which the missions supply elsewhere, with only such occasional visits from the United States as is the practice of the Board in its various missions and without provision for an annual visitation at the Board's expense. It was voted to approve this report."

Can we take the principle which operated in the aid to the European churches and apply it to aid for the churches in China and the Philippines and Japan? Or are we going to say that these fields are still "Mission Fields" and that the funds that are given are "Mission" funds and that we are, therefore, obligated to use them under Mission direction and in work belonging to the Mission? Or can we say that money sent abroad shall first of all be essential to the primary task and that once it is established that it is essential by proper authorities and the Board is convinced that it is to be used for purposes beyond that which is now possible for the National Church to accomplish or finance, then the Board may well make appropriations that shall, from the first, be controlled by the Church and not by the missionary who may be on the field or the Mission in the area. The question that the Board should ask is, can this money be better used by the Church in its outreach into the pioneer fields or can the missionaries use it in some other way to better advantage? It is evident that the consensus of opinion is growing that the Church can now best use the funds and in using them use the missionaries in the same task and to the same great purpose. We can well agree that simply because funds come from abroad is no reason that they should be administered by foreigners. This attitude makes for a foreign emphasis and for a division of the Church into national units instead of regarding the Church as universal. As has been said, "Any contribution from one branch of the Church to another is help within the family. We should get rid of the words, 'foreign support' and lift the whole question on a higher spiritual level."

One thing that we notice in the Lakeville statement and the later statement by the Board is the idea of "releasing the Foreign Mission as quickly as possible from the local Church projects for the central missionary purpose of pioneer evangelism," and "for the further outreach into new fields of service by the Mission." To many of us, this going on to new fields as a Mission organization has seemed to miss the central thing in the whole approach to the primary objective. It has seemed to us that once a Church has been established in a country, there should be nothing outside its purview and that whatever plans are made for outreach into new fields should be made by and with that Church and that its courts and its members should be the active agents along with whatever missionaries may be in the country. It is significant that the thinking of many others has been along this line. Cash, in his book, "The Missionary Church," published in 1939, in speaking of the changed attitude, said:

"Hitherto missionary societies had spoken about pioneering and the building up of the Church by the missionary until the time came when it could hand over the work to the 'native Church,' and then it would be possible for the missionary to seek other unevangelized fields. Such a policy is entirely alien to the facts and experience of today. What we are learning is that we must place the Church in the centre and see it as the pioneering evangelistic force. We do not now talk of handing over church work, but of co-operating with the Church in its great task on the basis of equal partnership. We do not want to go on to unreached fields by ourselves, we want the Church to go and we will follow the lead of our Indian brethren."

Such transfer has been thought of in official circles as a gradual process and that the Church would ultimately come to have the type of work needed for her life. The Mission was not to settle down to carrying on beyond the time the work, or parts of the work, was passed over to national control. The classic example of the attitude is given in the Lakeville Findings. At that Conference in 1931, these two ideas came in for a deal of discussion. There was no clear direction that came from the Conference itself. But the Conference did ask the Board to state what it thought

would be the function of a really self-reliant, self-directing and "self-respecting" church. That statement is most pertinent today as it has in it much that can give direction to our thinking for the next steps. The great point in the statement is that the Board conceives of a Church on the Mission field that will carry on every type of activity and service that is usually thought of as belonging to a Church anywhere. This statement is worthy of bringing out into current thought again; I quote the statement in part:

"The Board, in response, mentions such responsibilities under three inter-related groupings as follows:

(a) Ecclesiastical Functions which a fully independent Church should assume entirely would be the formation and organization of a Church, both local and national, and of its agencies; the form of a Church government; the institution of Church courts; the adoption of creedal statements; the orders, functions, location and supervision of the ministry; the provision of theological education; the training of a lay leadership; the selection, ordination, functions and supervision of subordinate officers; the procedure in ecclesiastical discipline; the administration of the sacraments; the development of ecclesiastical architecture and art; the content and control of public worship; the hymnology; the preparation and production of the Scriptures and Christian literature in the vernacular; the religious education, and if necessary general education, of the entire membership and the children of the Church; the cultivation of Christian stewardship; the determination of and provision for the Church's financial program; and other normal responsibilities and activities of a permanent, self-reliant, sovereign Church.

(b) Philanthropic Service for both the Christian and non-Christian communities, in which the Mission will doubtless cooperate with the Church, its agencies or other Christian groups, will assume many forms of activity in the prevention, mitigation and cure of human suffering and of its causes, and in the relief and reclamation of the victims of sin and of natural calamity. Undertakings closely related to the Church should be or become part of its responsibility, while undertakings related to the community at large should be developed or taken over by other Christian organizations.

(c) Missionary Expansion is an essential duty of a Younger Church. All Christians are summoned by the Great Commission of our Lord. A National Church must not only release a foreign Mission as quickly and as fully as possible from local church projects for the central missionary purpose of pioneer evangelism, but the Church itself must also advance vigorously and sacrificially in the aggressive campaign of witnessing for Christ 'both in Jerusalem.....and unto the uttermost part of the earth.' The adequate evangelization of all non-Christian areas of land and of life is the supreme task of every Christian and it demands the full devotion of the total resources of both the Younger and the Older Churches."

One question that has caused more difficulty than any other, in the assumption on the part of the Church of the full responsibility for the several lines of activity carried on by the Missions, has been that of finances. In the first place, this financial angle has made the Mission reluctant to give to the Church the responsibility for carrying out the trust which the Mission has for the funds and their use. The Missions have been unwilling to delegate their responsibility. This attitude is reflected in the action of the India Mission taken more than fifty years ago. This statement as already quoted was, "When the Board furnishes money, it should of course inspect the work, but the Board is too far away to inspect the

work directly and consequently it is necessary to do so through a committee, to wit, the Mission, which is the medium of communication between the Presbyteries and the Board." The net result of that early effort, on the part of the Board, was that the Mission proposed that "the immediate oversight of the work of native preachers, catechists and colporteurs should be made over to the Presbytery." "Mission." Other work, such as the work of "missionary ladies of Mission day-schools, press, orphanage and Christian boarding schools, must of necessity be under the direction of the Mission. In this same paper, the Mission came to the conclusion that "the plan had nothing in it. It was a name without substance. The actual supervision of the catechists is, and must be, in the hands of the individual missionary, the determination of their pay must be in the hands of the Mission." And lastly, this rather revealing statement showed the relation situation, so far as the Presbytery was concerned: "The Presbytery had nothing to do, and the attempt to define their work, revealed its nothingness."

That early situation, in which the "Presbytery had nothing to do," is not the only situation of this kind. It could be duplicated in most Mission fields. As a matter of Church law, the Presbytery could have assumed the responsibility for the direction of its evangelists, and catechists at any time it saw fit. The only thing was, it would not have had control of the funds. Nor would the Presbytery want to cause any great disturbance. But it is a fact that the Presbyteries have been hampered in building up their own organizational life because the funds, which have largely supported the individual members of the Presbytery, came from the Mission and have been used by the Mission to keep the work centered in and directed by the Mission. This same thing has been true of the Synod and the General Assembly. These organizations have, almost automatically, taken over many of the supervisory matters formerly under the Mission. To do this, these courts have had to set up offices and elect officers. This has meant expenses which the local churches have not been accustomed to paying. The Travel expenses and other expenses for annual meetings have been paid by the Mission. Too often the Mission or the Missions have not been willing to make grants to the Assembly to enable it to make its place in the life of the Church and hence, too often, it could be said, as in the paper from India, "The work made over to the Presbytery, Synod or Assembly, for that matter, was but a small amount," and the local work continued in the hands of the individual missionaries and the Mission.

Reference has already been made to the Lakeville Conference Findings. These might be discussed further to get the setting. It may be said that there was not much direction given in the Findings on the relation of Mission and Church. Certainly, the Findings did not satisfy a large group present at the Conference, especially the national representatives and more especially those of India. The following statements were made:

"For, next in importance to the starting of the work of the Gospel in the Philippines, the most important and far-reaching contribution which the Mission can give to Evangelical Christianity in the Philippine Islands is to help this national Church become the spiritual power and indigenous church that it hopes and promises to be. The first decided whether we Filipinos were going to have the Gospel, and the second is going to decide whether the Christianity which the mission has brought is going to be in the Philippines to stay."

"First, the work of the Mission should be more and more related directly to the Church. The indigenous church is overshadowed by the institutions of the Mission. The energy and the money which should have built up the Church have gone into these institutions of the Mission. All the work should be correlated with the activities of the church and the entire system should be church-centric and not mission-centric."

The difficulty in the statement of the Board is that there is still this thought that self-determination and ecclesiastical autonomy and full administrative responsibility are in some way linked up with the question of financial responsibility, and that the taking over of the activities still administered by the Mission, and which appropriately belong to the continuing life of the Church, was to be a progressive attainment. Practically this was true for the reason that there were large appropriations from the Board, and the Church could not find the funds to assume full control and also large property holdings. This was the view that financial support would end with Board control. But this view is only one side. Suppose there had not been these institutions started by the Missions, and only the church organization. Would there have been any hesitancy in this case? And if the Mission had given over control would there have been any further work for the Missions to do? Suppose that the new organization wanted to start those institutions that have been found necessary to the highest life of the church in other lands. Would the Church in America help in starting such institutions? Would we think it proper to give money for new buildings and for the employment of faculty members or for equipment? Then, can we not think we can give over to them the institutions we have thought necessary to get the Church started? Or do we think of these institutions as only Mission institutions and having no existence beyond the time we may be able to run them?

With the missionary work closed out in the Philippines, in Japan, Chosen and largely in China and with the trend which we have seen in the plans for mission and church relationship, what shall be our attitude after this war? Have we gone far enough to work out a principle and a plan of uniform action in regard to the missionary's task after the war? We cannot go back to the beginning in each of these countries. We cannot even go back to December 8, 1941. Nor do we want to do so. What then shall be our general approach?

First of all our approach will be to the church that has been established and which we believe will still be there after this war has passed. We believe we shall not have to establish spiritual connections with this church for in the truest sense we can believe that it has not been broken. We must hold to this and keep it clear before our people and have this as the approach to the churches on the field after this scourge is past. This may seem to be a very weak link for a beginning after all the chances for working up hate between the countries. But on the other hand it is our great strength. We can believe that the church groups can begin to build that tie again and make it regnant again and we can hope that we shall know better than ever before the great value and force of the Christian ideals.

Second, our approach will be to a mature church. We shall want to drop the term, "Younger and Older Churches." This has not meant very much at any time. There are churches on the so-called foreign fields that are older than many Churches in America. This term may not now have any more meaning than it would in talking about the Churches in America and the Churches in Europe. We do not now think of making comparison along the line of the time of starting the churches. It is more a matter of their spiritual strength and their membership and their place in the community. In this sense we shall need to believe we are going to have a church that has in it the true elements of survival and growth and a church that has been greatly strengthened by the very trials through which it has gone during these past months.

Again, we shall approach a Church that, for the time being, has had the sole responsibility for the conduct of all the work. Whatever of the former Mission work, which was still under the direction of the Mission up to the war and which is still surviving after this war, will owe its survival to the fact that the national Christians stepped in and kept it going. We know that a great deal is still going on. We can believe there will be schools that will survive. In some cases, hospitals

will have been kept going. And, of course, whatever of evangelistic work is carried on will have been directed by the Church.

Again, we shall find a scattered Church. This will be true, especially in China, the Philippines, the Dutch East Indies and the Malay Peninsula, including Siam. They will truly be the Diaspora again. What we can do for these scattered groups will have to be learned after it is possible to get back to these areas. We can only believe that they will be brought together again and that we shall have a chance to help them in ways that will enable them to rebuild their lives into the communities and again erect their churches, insofar as these have been destroyed by war.

Lastly, we shall find a Church in the midst of a people in great physical need. This need will be so great that the proper relief of such distress can only be done by the governmental agencies. But the Mission groups will need to face this as the first great thing to do, - to share in meeting this need and helping to arouse the Church in America and the American people to the greatness of the need. Also, many of our people ought to help in the distribution of the aid given by the governmental agencies.

It is more than a possibility that the Board will need to decide how far it will go in the support of Church programs in some of the former Mission fields with no thought of sending missionaries to these fields. One Church already has, through its Moderator, presented a well-planned program, or so the Moderator thinks. It has as its goal the training of ministers and the carrying out of a program of evangelization that would do credit to any group. The Moderator said to a number of Board and staff members and the Milwaukee Assembly that, with the aid of funds which he hoped to get from America, he believed the Church would make great strides ahead. We cannot fail to give very careful consideration to this challenge and it may be necessary for us to revise our understanding of what Foreign Mission work may be for the average giver in this country. It may be that this is one way to meet the national challenge by helping the national Church workers to do their own work. It is all right to say a gift of life, rather than a gift of money. But we will not go so far as to say if we cannot give a life we will refuse to give money, - that life may be given by the nationals.

This does not mean that we are going to give large sums to these national Churches that will simply relieve them from giving what they might. On the contrary, our gift would be made to answer a challenge from them and to present a challenge to them for the outpouring of their funds and life. Money that is needed for a cause and for advance work in any line may be given by people from any part of the world and used in any other part of the world, without impoverishing any one but, on the other hand, enriching every one. Witness the great foundations that have given to the countries in the Far East. These gifts have been generously given and the world is the gainer. Can we not educate our givers to Church projects to see that they may give to the former Mission schools in the areas in the Far East and perhaps give in even larger sums that these schools and hospitals may be founded upon a larger scale than ever before. There are enough men trained in some of these fields that they could maintain such institutions. One thinks of the medical work in India. Suppose that the Mission groups think in terms of making a great school there and starting it on another basis from the beginning. It would mean more than anything else to make the Indians believe we really mean to help them to do what is necessary for their country. It would be too bad for us to go in there at this late day and simply, as Mission groups, decide to start the school in the old methods and with old plans for a missionary staff and a limited number of nationals. It does not seem a wise approach to the Church in America today to ask for the support of such a large Mission program with the necessity of going through the agony of later decision as to the transfer, - first, as to whether such should be made and then the long indecision as to when and how. Let all this be in the planning and let the program be orderly and with the greatest directness possible.

J. L. H.

October 1942

1943 Minute p. 52 Tagalog Mission 12th Ann. Meeting

MISSIONS AND CHURCH - PHILIPPINE ISLANDS

J. L. Hooper

There are "changes in emphasis and of balance in the work" going on all the time. The organization of the National Church Conference and the transfer of responsibility to such Conferences (Presbyteries) has enabled the Mission to mobilize its reduced personnel without losing altogether the effectiveness in the work.

The Samar Station work has been combined with the Tacloban Station and the work has been conserved through the Tacloban Conference (Presbytery). The one resident missionary is working in the Conference and helping in all the churches of the Conference and helping to perfect the organization and working of the Conference. There is a Filipino field superintendent, elected by the Conference for each of the separate fields, one for North Leyte and one for Samar. These men serve as supervisors and more especially as general evangelists.

The Maasin work has been organized under a Filipino superintendent. The Mission funds are paid to the Conference on the project basis and there is an able Filipino serving as treasurer. There is a vigorous evangelism being undertaken by the Conference and there is missionary visitation from Cebu and other stations.

The Mission stations in the Manila or Tagalog field have been cooperating in the development of the Manila Conference which embraces the field of the Manila, Laguna, Tayabas and the Batangas stations. The Conference has a full time superintendent who has been able and vigorous. The Conference is unified and the Station division of our field work does not have much meaning so far as the actual conduct of the church work is concerned. In fact, such station divisions into provincial units are artificial and have become largely "out-stations" for missionary residence.

Such a unification under the Conference (Presbytery) has enabled the Tagalog stations to "mobilize their reduced resources" and meet the "reduction in missionary personnel" without having to abandon either the old work or the "undertaking of new work". The stations "abandoned" station supervision of "Mission work" to participate in the church work with "church supervision of such church work". We have not been in any "so called strategic retreat", but we have with the pastors and church workers planned a unified program which includes the whole field and force and which does not stop to weigh what the church is to do on the one hand or the "smaller fraction" of the total tasks to which the Mission is to be "confined". The only change is in the agency of unification. Heretofore it has been the Mission with National workers under the Mission and directed by the Mission. Now it is the church using the same staff of combined missionary and national workers. The program and field plans remain unified and not divided. The work of the "station" has been changed, the work of the individual missionary has not been changed, except the administrative which has been to make for a "more free and mobile outreach". The missionaries have ceased to be directors of "paid helpers" and are dependent on their own spiritual and personal ability. Those who have participated in the transition believe they have for themselves and that there is for other missionaries to come a larger service and a greater welcome to such a service than could be under any other plan of co-operation.

As this is a discussion of how the stations that have had direct losses in missionary personnel have met the situation, there is not given here a statement as to Mission and Church relationships in other fields. Similar adjustments are taking

place and there could be shown how the work is being advanced by the cooperative plans worked out.

This is no statement to prove we do not need missionaries. It is likely the fields discussed will not ask for the placement of missionaries with the attendant outlay of funds that have usually gone with the erection of a station. It is hardly likely there will be any one thought of for residence in Batangas. However, one of the leading pastors in Batangas said recently in discussing this point, "We need missionaries in Batangas. We want the inspiration they may bring". There can and will be missionary visitation in Batangas. Samar may not be a place for missionary residence, but missionary visitation will be needed and welcome. As one pastor recently wrote from this field, "The work in this wide district bears much sacrifice. Your cooperation is what is needed". We can and will cooperate as these men go out to evangelize their own people.

"Within" or "Without" the Church:

The proposals say, "The central purpose of a mission is the adequate evangelization of a certain population or area".

The 1922 Assembly said, "The Mission is not a permanent institution". "It is a necessary organization in the first stages of evangelization" as "it prepares and encourages the native church to complete the work of evangelization in the mode best suited to its own national genius". (Manual, page 8)

There are two viewpoints here and need to be adjusted in any planning for the future.

Is the central purpose of the mission solely the adequate evangelization of a certain population or area and to go to "those who have not what the mission has"? Put thus, it means the Mission should engage in evangelism in places where people do not have the evangel and this to be only in the "first stages of evangelism", and as soon as an indigenous church is organized in any such place, the church, after a short preparation, will be encouraged to complete the work of evangelism in its own small area in the mode best suited to its own "provincial genius", the mission remaining "free" for a "mobile outreach" to "what awaits to be done" with a transfer of present force and funds as the mission undertakes this "new work". This is one method of work but does not seem to be what the Manual contemplated.

The Manual recognizes two stages in the evangelization of any given population or area. One is the "pioneer" period in which the missionaries are starting the work and organizing believers into groups. The second period or stage is that of the organized church. This is organized early in mission work and long before the work of evangelization is completed. The work of the mission after such a church is organized is to "prepare and encourage" the native church to "complete the work of evangelization in the mode best suited to its own national genius", and this does not mean withdrawal but the Mission is to cooperate "with these churches", so long as necessary in the evangelizing of their own country men.

It is one thing for the Mission to undertake directly to "complete the work of evangelization". It is still another thing for the Mission to cooperate with the national churches as they "attempt to complete" this same work of evangelization. The first implies the mission need not and indeed may not be able to work with the church which it has been instrumental in helping to organize. The second implies there is no other effective and vitalizing way for the Mission to work than in and through the church.

The second view point assumes that the continued participation by the Mission in the effort to "convey the Gospel to the people as quickly as possible" can best be made vital and effective by "strengthening and encouraging" the church and developing the membership so that they will be "filled with zeal for the salvation of men" and will realize their "primary privilege and responsibility for the evangelization of their own nation". It assumes that what remains to be done cannot be separated into fractional parts, the mission assuming directly and independently any part as distinct from the church and its responsibility.

The proposals suggest there are limitations to such a program on the part of a mission, that the "mission can work with and through the local church only if the church is itself vigorously evangelistic and outreaching" and only when the church is "missionary and on a mission". One can hardly conceive of a "introvert" church resulting from the work of a really "extrovert" mission. If such were the result, the question would arise as to whether it were better to move on to "non-Christians", leaving behind the "non-active" Christians, or to remain and "convert" the present church to its true objective. Certainly, if the mission has failed in the second of its "central objectives" over a period of years in a given area, there would not seem there was much chance of its succeeding any better with the remaining population or area. The people who are still "non-Christian" will be of the same type as those already won. The question is are we starting "home fires" or "prairie fires".

The suggestion that the mission might have to go on without the church group participation in the new work makes us wonder how it will work out. Some results seem evident. It is likely the Mission will use the best of the members of the organized church to do what will be termed "Mission work" in contra-distinction to "church work", paying salaries to these men for this work. The net result is to further weaken the organized church group for making and carrying forward any plans such a group might make for evangelism in their own local territory.

The territorial division as is here suggested and the undertaking of independent work by the mission may result in permanent injury to the church in the given area. There is a proper warning as to retarding the growth of a vitally indigenous church by our "alien, and sectarian form and content". This is well. But we should also be certain we do not "retard the growth of the Christian fellowship" by robbing the church of organized participation in this evangelistic task which is vital to its very existence as a church. One can conceive of starting a church and leaving form and content to grow, but hardly does it seem we can leave the church with no evangelistic outreach. We shall need to take the church with us in the primary task of missions and church. The question is whether these church people shall go out to their own country-men under the mission or under the organized church in their district. A missionary can work within a church to make it and keep it missionary. A missionary's work comes short of purpose which does not create the missionary purpose in those he evangelizes.

The thought is of the missionary going to "regions beyond". This is geographical and horizontal. A missionary may do more to "extend the Evangel by staying largely in a central place and seeking out others and inspiring them to go out and evangelize." And too, while care is to be taken to "foster a natural, spontaneous self-determining church" and to avoid "promoting purely foreign molds and methods" there is a real call for the missionary to help in the organizational life of the younger churches. "Form and content" are necessary for the church visible. Organization is necessary in order to any group outreach. The missionary preaches a religion which has a book. There is both form and content in this

book. Naturally denominational interpretations have been given by the missionaries. And of course the "foreign molds and methods" have not seemed so foreign, for the reason that the new church members learned the form and content along with the first principles of conversion. Indeed, many times they have been taught the necessity to their being Christian, of form and certain systems of doctrine. Those so taught do not see anything "alien" in the viewpoint they have accepted, since they believe such to be an integral part of Christianity itself. In fact, the people may hold such "peculiar" views with a deal more intensity than our own people who have the larger outlook.

The Future of Mission Institutions

As one tries to visualize the future of Mission work so far as institutions and the individual missionary are concerned, one can conceive of the Mission retaining certain institutions and supporting them as the Mission's way of helping the National Church. These institutions would conform to all Dr. Scott's proposals for such institutions except the first one about being taken over in an orderly way by the nationals. These institutions might be such, but this would not be the emphasis. The retention of some of these as special work for the missionary and the Mission could be for the reason that the church in America is willing to support those institutions as expressions of the good will of the Church in America and the desire to express this through a life using the institution as an instrument than the mere support of a project without the life.

Such institutions could be: (a) small with emphasis on quality, (b) demonstration of Christianity, (c) model and pattern.

It may be that the trend has gone too far to have any reverse and that there can be no other plan than for the institutions to be taken over in an orderly way by the nationals. If this is so, then the question arises as to what the mission's task is to be and what the individual missionary will do in any such institutional work. Is it the plan to move on and to start anew similar institutions, with a view to building up these for future turn over? Or, is the missionary to find his place in the existing institutions but not in an administrative way? Will "moral support and personal assistance by missionaries" satisfy either the missionary or the nationals? And if he is assigned to present institutions is he to be a part time worker in such an institution, "his routinary schedule being reduced" to allow him time for "religious work" and for outside "mission" work. Obviously, the continuance of a missionary in the institution is for what he can do "inside" the institution and not "outside". His "mission" inside will be two fold. First, he will teach routinary subjects in such a way as to make them fruitful means of missionary expression. He will want to teach such subjects with an emphasis on quality of his teaching so that what he does may be a model and demonstration of what real teaching is. His will be a difficult teaching task because of this. It will not be secondary to his "mission work". It will be part of his "mission". Second, he will find that the "non-Christians" have come to him and that his largest opportunity is not to be in "outside" mission responsibilities but in the direct personal contact with the student group. In the routine of every day life, he will seek and find "release of (his) vitalized personality for productive contact with life", not outside but inside the institution.

And as for the method of securing vital contacts inside the schools it is not at all certain such are going to come to those free from routine necessarily. The

fact is the most normal and creative contacts grow out of the daily association in the routine work of the school. One in an administrative position has found in such a position the opportunity for being pastor, teacher, big brother and vocational counsellor to the large group under him year after year. Another missionary teacher of biology has taught not only the science of life, but also the art of living. His students have gone out with a deep impress of his life. The approach of the professional religious worker may not be nearly so vital. And certainly, the missionary will be happier if he is filling a full time position and is giving of the overflow of his life to the students. It is not so much a question of freedom as it is force, direction, personal inclination and effort. The really "vitalized personality" will not be bound.

There will be opportunity for outside work. And there will be many chances for contact with the church groups. There is always the vacation period which can be utilized. It is largely a question of organization and attitude. One who cultivates the outside groups and leaders and lets it be known he is ready and willing to go out on every available occasion will have more calls than his "inside" work will allow. But there are chances to arrange such "inside" work to allow for going out without mission action restricting routine tasks.

CHURCH MISSION CONFERENCE STATEMENT REGARDING CHURCH MISSION RELATIONSHIPS SENT TO
THE LAKE MOHONK CONFERENCE

II. What should the relationship of the Board and its missionaries and fraternal workers to the Church be during the five year period and beyond?

This question was given considerable thought by the Church Mission Conference. The Korean members of the Conference asked for an opportunity to discuss it separately among themselves first. Following this they reported three possibilities for general discussion: (1) that the present system of conferences be continued (2) that they be continued but that the order of meetings as between the Executive Committee of the Mission and the Conference be reversed so that the Conference would have the final say on decisions (3) that the Mission be done away with and missionaries all come under the church as it has been done in Japan. It was finally decided that since the Conference system was still in the experimental stage and had been tried out for only one year, leaving much room for improvement, it was premature to attempt any other experiments. The question of relationships was referred to a sub-committee for study and future reporting. The assumption therefore is that there would be no drastic changes in the present system during the next five years, but an effort be made to introduce such changes as would improve the present system.

At the meeting of the Mission Executive Committee on January 6, 1956, the following action was taken:

"I.A. 56-18 Church Work Annual Budget It was voted that from now on the decision of the Church Mission Conference on the annual church work budget distribution be accepted as final."

.....

Note regarding report quoted above:

In later discussions objections were raised by some to the statement that there would probably not be any drastic changes during the next five years. The wording was allowed to remain because it was expressed as the opinion of one person, the writer, and in terms of probability.

It is most interesting to note that at this late date, January 25, 1957, the Presbyterian Church of Korea apparently has nothing down in writing as to what constitutes 1, 2, and 3. The explanation in the report to Lake Mohonk by the Field Representative is the only thing in print so far.

Suggested statement for consideration

We are in agreement that:

1. The present plan of church-mission relations is inadequate and does not fully meet the demands of a changing situation.
2. The Presbyterian Church of Korea is a national Church.
3. The cooperation of the Missions and missionaries with the National Church is indispensable.
4. The Presbyterian Church of Korea should have more responsibility for the direction of the work carried on by the missionaries.
5. This responsibility shall be exercised through an Inter-Presbyterian Council composed of Koreans and missionaries.
6. The final goal is that the Presbyterian Church of Korea shall have full responsibility for all of the Presbyterian work in the nation.

Therefore we propose the following plan for an Inter-Presbyterian Council be adopted and referred to the National Church and cooperating Missions and Boards.

Article I. Upon final adoption of this plan all relations between the Presbyterian Church of Korea and the various Presbyterian missionary groups and missionaries shall be regulated by the Inter-Presbyterian Council (herein after referred to as the IPC). The IPC shall have the power of review of all Presbyterian Mission work in Korea.

Article II. The duties of the IPC shall be:

- a) To serve as the means of consultation between the Korean Church and the Mission and the missionaries.
- b) To advise the Missions and missionaries concerning their plans for the extension of their work. The IPC being privileged to take the initiative in making such suggestions.
- c) To recommend through the regular channels the removal of missionaries who may show themselves to be unfitted for the work of evangelization and Presbyterian cooperation.

- d) To advise concerning plans for the transfer of schools, hospitals, or other institutions to the National Church.
- e) To give its advice concerning the principles of granting scholarships for overseas study.
- f) To arrange for Korean representation from the IPC at the meetings of Missions or missionary bodies when recommendations from the IPC are being considered.

Article III. The cooperating bodies in this plan are the Presbyterian Church of Korea, the Presbyterian Church of Australia, the Presbyterian Church U.S., the Presbyterian Church USA, these last three through their missionary bodies.

Article IV. The representation on the IPC shall be as follows:

The Presbyterian Church of Korea	10
Australian Presbyterian Church	1
Presbyterian Church U.S.	4
Presbyterian Church U.S.A.	5

The Moderator of the Presbyterian Church of Korea shall be ex officio chairman of IPC without power to vote. Additional officers shall be a Vice-Chairman and two secretaries who shall be elected by the membership.

Article V. Members shall be elected annually by their constituent bodies.

Article VI. IPC shall meet at least once a year. Meetings shall be called by the officers with at least two weeks notice.

Article VII. Mission level Inter-Presbyterian Councils shall be established, their constitutions and by-laws to be determined by agreement by the bodies concerned and their membership to follow the principle of equal Church and Mission representation established in the IPC. It is understood that the Mission level IPC constitutions shall be in conformity with the principles of this document, and that mission level IPC's shall be free to advance according to the methods they chose toward the final goal of full responsibility in the Korean Presb. Church.

S. Moffett

TENTATIVE REPORT OF COMMITTEE OF FOUR

APPENDIX II

Rules & By-Laws
for
Presbyterian Church of Korea's Committee
for
Presbyterian Church U.S.A.'s Mission

I. ORGANIZATION

1. Name. The name of this committee shall be:

Presbyterian Church of Korea's Committee for Presbyterian Church U.S.A.
Mission

or

Committee on the overseas work of the Presbyterian Church U.S.A. in the
Korea Church

2. Purpose. The purpose of this committee is to implement the mutual agreement entered into between the Presbyterian Church of Korea, the Presbyterian Church U.S.A., and its Mission. This agreement shall be attached to these by-laws and become a part of it.
3. Location. This Committee shall have as its official address 91 Second Street, Chongno, Seoul, Korea.

II. MEMBERSHIP & OFFICERS

4. Membership Distribution. Members of this committee shall be equally distributed between representatives of the Presbyterian Church of Korea and the Presbyterian Church U.S.A.
5. Representation. The members of this committee shall be constituted through election from the Church-Station area committees (See section) and the Clerk of General Assembly and the Field Representative of the Presbyterian Church U.S.A. as ex officio.

Church-Seoul Station Area Committee	2 nationals, 2 missionaries
Church-Taegu Station Area Committee	2 nationals, 2 missionaries
Church-Andong Station Area Committee	1 national, 1 missionary
Church-Chungju Station Area Committee	1 national, 1 missionary
The Clerk of General Assembly	
The Field Representative of the Presbyterian Church U.S.A.	

These shall be chosen on a three year rotation basis.

6. Officers. The officers of this organization shall be: Chairman, Vice-Chairman, and two secretaries; the secretaries shall be a Korean language secretary and an English language secretary.
7. Tenure. The length of tenure of officers of this organization shall be one year.
8. Field Representative. Though the field representative is not an officer of this committee, except by election; he is an appointee of the Board serving ex officio on the Committee as well as the Board's liaison officer to the Presbyterian Church in Korea and an administrative officer to the missionary fellowship. The responsibility of the field representative to this committee shall be in consultation with the General Secretary of the General Assembly to receive and present the business to come before each session of the committee and to inform the various organizations concerned of the decisions that have been reached.

In relationship to the Presbyterian Church in Korea his responsibility shall be to interpret adequately the policies and plans of the Board and to gather interpretative information from the Church to guide the Board in its policy formation. He is further authorized to confer with the Church leaders on all matters of common concern and to relate the Board and Church in a closer bond of fellowship and partnership for the strengthening and enlargement of the work.

III. DUTIES AND STRUCTURE

9. Duties. The duties of this committee shall be:
 - 1) Programing. To plan the future program of that part of the work of the Presbyterian Church in Korea with which the Presbyterian Church in the U.S.A. is related.
 - 2) Estimates. To prepare and send to the Board of the U.S.A. Church estimate of personnel and funds needed from the Board to carry out the program, with indications of what proportion this may be to the total employed or raised

- 3) Channel. To channel such grants of personnel and funds to their designated objectives.
- 4) Assigned Functions. To carry out such other functions as the Presbyterian Church in Korea or Presbyterian Church in U.S.A. may desire to commit.
- 5) Reports. To collect reports from all institutions or projects in which personnel or funds from the Presbyterian Church U.S.A. are used. These will include financial reports and statement of proper audit wherever funds have been received. The date when these are due shall be the last day of June. Financial reports may cover the last fiscal year of the institution reporting.

10. Structure. This committee shall further organize as follows:

- 1) Sub-Committees. To better carry out these duties the following sub-committee shall be formed. These committees may be added to or decreased at the discretion of this committee without considering these Rules & By-Laws to have been changed.

- | | |
|-------------------|-----------------|
| 1. Evangelistic | 5. Publications |
| 2. Educational | 6. Financial |
| 3. Medical | 7. Personnel |
| 4. Social Service | |

- 2) Conferences. At least once a year, in order that proper functional consideration may be given to the work, a conference shall be held prior to the committee meeting. The findings of these conferences shall be a part of the business of the committee meeting following. Three special conferences shall be organized as follows: others may be called.

- 1) The Special Educational Conference
 - One representative from each university or college
 - One representative from the middle or high schools of each Mission-Station territory
 - One representative of the primary schools or Bible Institutes
 - All the members of the Church-Mission Conference
- 2) The Special Medical Conference
 - Two doctors and two nurses (one missionary, one Korean, in each case, representing each hospital
 - All the members of the Church-Mission Conference

- 3) The Special Social Work Conference
 - One representative of rural work
 - Three representatives of the charitable work organization
 - All the members of the Church-Mission Conference

The above representatives to the Special Conferences shall be elected by the districts or forms of work they represent.

The expenses of each of these Special Conferences shall be borne by the Conference.

IV. MEETINGS

11. This committee shall have four meetings per year, dates to be set at the convenience of the committee and in light of other meetings.
12. Special meetings shall only be called by the Chairman upon the signed request of three or more members of the committee.

V. AREA CHURCH-STATION CONFERENCE

13. In order to make more effective the responsibilities of this committee, various area conferences shall be formed. The basis for such conference shall be the residence of one or more missionaries. More than one presbytery may participate in such an area conference. Such area conferences may draw up their own rules and by-laws, but it is expected that they be patterned somewhat after this constitution and that they be approved by this committee before becoming operative. They then become a part of these rules and by-laws. Each recognized conference will select and send its representatives to this committee according to the schedule in II 5.

VI. AMENDMENTS

14. As this committee of the Presbyterian Church of Korea represents the point at which the Presbyterian Church of Korea and the Presbyterian Church U.S.A. work together to preach the Gospel of Jesus Christ and to build His Kingdom, it is expected that if either party wishes to make alterations in the Agreement or the Rules & By-Laws they will submit their suggestions to the other church through this committee, so that a committee opinion may be attached as the suggestion passes on to the other church.

The committee itself may take the initiative and by a two-thirds vote send suggested changes to both church (the Board of Foreign Missions of the Presbyterian Church in the U.S.A. will represent the U.S.A. Church) which becomes valid when ratified by both.

CHURCH + MISSION CONTROL

① Joint Committee (Advisory)

Brazil
Mexico
Africa

(Advisory plus)

Korea
Syria - Lebanon

③ Three Special Committees

Japan

② Some direct transfer

Colombia
Guatemala
Venezuela
Portugal
Iran
Africa

COMPLETE CHURCH CONTROL

④ Three Executive Committee

Philippines
Chile
Europe
Hong Kong
Pakistan
India
Thailand

결 의 안

1957년 6월 4~5일과 18~19일에 서울 연지동 북미순회의실에서 열린 총회대표 20인 선교회 대표 20인 선교본부대표 7인이 참석한 중앙 협의회 확대회에서 다음과 같이 결정하였다

우리는 다음과 같은 합의를 보았다.

I. 한국 교회와 선교사와의 현재의 관계는 변천되는 현단계에 있어서 정당하지 않은 것으로 인정한다.

II. 한국 교회와 각 선교회 또는 선교사와의 긴밀한 협력을 필요로 한다

III. 이상의 목적을 달성하기 위하여 총회에 협동 사업부를 둔다
우리는 다음과 같은 규칙을 갖는다

제1조 본협동사업부원은 한국인과 미국 북장노회, 미국 남장노회 및 호주 장노회의 선교사로 한다.

제2조 모든 미션회와 선교사들의 사업은 총회 안에 있는 협동사업부를 통하여 조정하고 감사한다. 이협동사업부는 이책임을 수행하되 미션회와 선교사들의 모든 사업을 협의하며 총회나 관계된 선교단체에서 위임한일을 관리한다.

제3조 본협동사업부의 구성인원은 다음과 같다

총회 11인 (남장노교구역 4인 북장노교구역 6인 호주 장노교구역 1인)

선교사 11인 (남장노구역 4인 북장노구역 6인 호주 장노구역 1인)

제4조 본협동사업부원은 각 지방 협의부의 추천으로 총회 공천부 보고를 통하여 총회가 승인한다.

제5조 본협동사업부는 매년 1회 이상 회집한다.

제6조 본협동사업부를 노회단위 혹은 노회연합으로 설치하고 규칙은 본협동사업부 규칙에 준한다

본규칙은 대한 예수교 장노회 총회 및 각 협력단체 본부의 승인을 얻은 후 효력을 발생한다.

결 의 안

1957년 6월 4~5일과 18~19일에 서울 연지동 북미순회의실에서 뭉친 총회대표 20인 선교회 대표 20인 선교본부대표 7인이 뭉친 중앙 협의회 확대회에서 다음과 같이 결정하였다

우리는 다음과 같은 합의를 보았다

I. 한국 교회와 선교사와의 현재의 관계는 변천되는 현단계에 있어서 정당하지 않은 것으로 인정한다.

II. 한국 교회와 각 선교회 또는 선교사와의 긴밀한 협력을 필요로 한다

III. 이상의 목적을 달성하기 위하여 총회에 협동 사업부를 둔다

우리는 다음과 같은 규칙을 갖는다

제1조 본협동사업부원은 한국인과 미국북장노회, 미국남장회 및 호주장노회의 선교사로 한다

제2조 모든 미션회와 선교사들의 사업은 총회안에 있는 협동사업부를 통하여 조정하고 감사한다 이협동사업부는 이책임을 수행하되 미션회와 선교사들의 모든 사업을 협의하며 총회나 관계된 선교단체에서 위임한일을 관리한다.

제3조 본협동사업부의 구성인원은 다음과 같다

총회 11인 (남장노교구역 4인 북장노교구역 6인 호주장노교구역 1인)

선교사 11인 (남장노구역 4인 북장노구역 6인 호주장노구역 1인)

제4조 본협동사업부원은 각지방 협의부의추천으로 총회 공천부 보고를 통하여 총회가 승인한다.

제5조 본협동사업부는 매년 1회이상 회집한다

제6조 본협동사업부를 노회단위 혹은 노회연합으로 설치하고 규칙은 본협동사업부 규칙에 준한다

본규칙은 대한예수교장노회총회 및 각협력단체 본부의 승인을 얻은후 효력을 발생한다.



**AN EVALUATION
OF
AN ADVISORY STUDY**

AN EVALUATION OF AN ADVISORY STUDY

Korea Mission
Commission on Ecumenical Mission and Relations
United Presbyterian Church in the United States of America

July, 1962

* * * * *

P R E A M B L E

The Korea Mission presents the following preamble to its detailed evaluation of AN ADVISORY STUDY.

We appreciate the opportunity that has come to us from the Commission with this Advisory Study to make an earnest appraisal of our ecumenical mission and relations, and to express to the Commission our deepest convictions regarding our task together in Korea.

Simple response is not easy to this provocative "perhaps prophetic" STUDY.

AN ADVISORY STUDY emphasizes several worthy guideposts to the Commission as the latter seeks "a more adequate ecumenical witness" (p. 5) in these revolutionary times. These are indicated in our evaluation attached. Put crisply it is this: The calling together of God's children to work unitedly in Christian community, the church, and to participate in mission as a primary aim finds its grounds and also its direction in the Bible.

AN ADVISORY STUDY underemphasizes the most Biblical concept which must underlie all church strategy in the ecumenical movement. This concept states that the historical work of redemption accomplished through the life, death and resurrection of Jesus Christ, and revealed in His word, is the foundation of the church, its mission and its proclamation to sinful man in a lost world.

AN ADVISORY STUDY overlooks an important ecumenical reality, "partnership in obedience," by failing to mention anything of the partnership plans already in operation. The primary task of the missionary is to present the gospel to a lost world. He does it in intimate partnership with the Church in the land where he goes to work. In the tactical situation of Korea, it means the missionary seeks to fulfill this task in the integrated framework of the Department of Cooperative Work within the Presbyterian Church in Korea. We regret that such patterns from other lands also were not mentioned as studied in the report.

Unitedly we must seek plans and policies for the church in ecumenical mission and relations. But FIRST we must listen to and heed the leading of the Holy Spirit. In this way only, God will enable us to break through the barriers and the bogs, and lead us out into a new springtime of spiritual impact upon a dying world.

Instructions to the Reader

In these pages we have evaluated An Advisory Study according to the following plan of approach:

1. Areas of Agreement
2. Areas of Disagreement
3. Things Left Unsaid or Underemphasized
4. Specific Proposals
5. Specifics Related to Korea

The material begins at the beginning of An Advisory Study and moves through to its end.

It is placed in parallel columns for ease in comparing the material in a column with that in a neighboring column. Ordinarily, the material in the left-hand column is a quotation from An Advisory Study, and that in the right-hand column is usually comment on these quotations.

* * * * *

Captives in Christ's Triumphal Procession (Pp. 11-27)

Areas of Agreement

The calling together of God's children to work together in Christian community, the church, and to participate in mission as a primary aim finds its grounds and also its direction in the Bible.

Things Left Unsaid

* Preoccupation with the nature and internal needs of the church clouds vision of the vastness of a world which is largely lost -- a world whose unbelieving population is increasing far more rapidly than its population of believers.

If men and women are to see and feel the urgency of the missionary imperative, clear stress must be placed on the exceeding lostness of the individual, and of the majority of the human race.

Areas of Agreement

(P. 12) "If the reality of the risen Christ in the life of the church is shaken by the events of our time..., there is no point in discussing mission."

Things Left Unsaid

This is only half the message. Any study of the mission of the church in the world must begin with a down-to-earth picture of the Christ who died on the Cross.

From apostolic days the starting point of the Gospel message to the world has been that "CHRIST DIED FOR OUR SINS." Especially in lands where 93% or more of the population is still non-Christian, this must be the spearhead of the witness.

Before he can comprehend pictures of the Risen Christ, the Holy Spirit, the Triune God at work in the world, a man must first repent and believe in the gospel at the cross of Jesus.

Our mission to the world begins with the fact that Christ died for our sins; and only recognition of that fact can enable us to understand that mission.

Areas of Agreement

(P. 17) "There is no other way than the way of Christ."

(P. 18) "The crucified Lord is Lord of the Church."

(P. 16) "Life through dying; Indicative: incarnation, crucifixion, resurrection; Imperative: be what you are in Christ."

(P. 16, 26-7) Christ-centered presentations.

Areas of Disagreement

(P. 11, twice) "We have come to the end of an era."

Things Left Unsaid

Just what era have we come to the end of? If it is the "Christian Era" that is referred to, we feel most strongly that the basic assumption is wrong. As Dr. James McCord of Princeton has pointed out, this is not a "post-Christian era" but rather a pre-Christian one, and this is the Biblical idea -- we are always in the pre-Christian times.

* * * * *

The Task Now (Pp. 29-30)

Areas of Agreement

(P. 30) "The problem raised here is how ecumenical mission can now proceed through ecumenical relations."

Things Left Unsaid

All ecumenical relations should further ecumenical mission; but ecumenical mission is not limited to ecumenical relations as its only channel.

We suggest as a better phrasing of the problem: How can ecumenical relations best be a channel for ecumenical mission?

* * * * *

The Task Now For Each Church (Pp. 31-60)

The Indigenous Church (Pp. 32-37)

Areas of Disagreement

(P. 34) "The rapidity of change in our modern dynamic society gives greater importance to indigenization. In some eras, a church might discover how to relate itself to a particular situation by a gradual process of adjustment."

Areas of Agreement

Churches should be indigenous; that is, rooted in local soil with national leadership and local forms of worship and life.

(P. 35) "Attention should be given in the practical department of the seminary to the development of indigenous forms of church life and structure."

Areas of Agreement

(P. 36) "Permanent dependence upon outside funds for the support of the normal life of the church is an indication that patterns of church life have not yet become indigenous."

Things Left Unsaid

Changing times do not necessarily demand a changing church, but may demand a changing pattern of witness.

The problem arises most often when the church has become bound to its culture only to find the culture changing out from under it. The Church must never have an established interest in the status quo.

Things Left Unsaid

Self-conscious indigenization runs tremendous risk of being simply a turning aside from essentials to the trivial -- and often to the sinful. Even escaping this, it is by its very nature a focusing on externals.

Seminary students should not try to develop indigenous forms of church life and structure, but rather to speak the language of people where people are, and to minister with sympathy and empathy. Structure and life-forms will follow at the Spirit's leading where needed. You cannot start it in the seminary or for the sake of indigenization.

The self-conscious is almost inevitably artificial. An indigenous style of life is no wise goal. Rather let us aim for a style of life without affectation, neither clenching nor rejecting things or modes, nor artificially striving to create "some new thing."

We suggest the inclusion, as one of the essential means by which any church can become truly indigenous, the triad:

Self-government,
Self-support,
Self-propagation.

Areas of Agreement

(P. 36) "It is imperative that national leadership develop as rapidly as possible."

(P. 37) "In all our concern for indigenization, our supreme task is to make the lordship of Christ inescapably real to each nation and to all peoples."

Areas of Disagreement

(Pp. 36-37) "It is....imperative that the number of missionaries in any particular church be small enough, in proportion to the national leadership, as not to influence unduly the forms and life of that church."

Things Left Unsaid

The logical extension of this principle would be, "the fewer the Christians, the fewer the missionaries; and where there are no Christians at all, have no missionaries!"

It is missionary dominance which is unnecessary and invalid, not missionary influence. Undue missionary influence is not a matter of numbers. It is a matter of attitude and method.

* * * * *

The Charismatic Community (Pp. 37-45)

Areas of Agreement

(P. 38) The Holy Spirit has given special gifts to each. The church should help each to utilize his gift to the fullest for the upbuilding of the church through "Renewal of the Congregational Life," the "Recognition and Training of the Ministry," and so forth.

Things Underemphasized

Let us not forget that to be effective in its involvement in mission, the Church has other responsibilities to its members in addition to mission.

These include worship, fellowship and nurture; and among the fundamental responsibilities of the church is that simply of meeting the needs of people who come to church for worship, comfort, guidance, instruction and strength, for themselves and their families week after week.

Specifics Related to Korea

This charismatic community is a distinct characteristic of the early Korean Christians.

Shortly after the turn of the century, Dr. H. G. Underwood (History of the Korean Church, Allen D. Clark, p. 86) stated the early ideal in these words:

"Let each man 'abide in the calling wherein he was found'; ...each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade."

Areas of Agreement

(P. 40) The stress on the fact that "all members are ministers each one of them having a separate gift of the Spirit" is a healthy stress that could be applied with vast influence in Korea. Again we agree with the need for giving the layman a much greater participation in the life and mission of the church.

Areas of Agreement

(P. 43) "At present, in many churches the organizational and administrative structures which have developed have become an unbearable burden upon the church."

Specifics Related to Korea

We are thankful to the missionaries who founded the church in Korea that they saw this pitfall. Dr. Underwood wrote in 1890 (History of the Korean Church, Allen D. Clark, p. 86):

"To develop church methods and machinery only so far as the native Church was able to take care of and manage them..."

"To let the natives provide their own church buildings, which are to be native architecture, and of such style as the local church can afford to put up."

Nearly 70 years later, the formal Mutual Agreement* between Commission, Mission and Church, under which we now operate, phrases the same principle in these words:

*The Mutual Agreement is the name given to the document detailing the pattern of integration at work in Korea since 1957. By this Agreement "The Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A. and the Korea Mission of the United Presbyterian Church in the U.S.A. mutually agree to dissolve the Mission as an administrative body, and to integrate the work of the Mission in the Presbyterian Church in Korea..." (Article I, Preamble)

"A Christian Church must support financially its own governing body, its own officers, offices and ecclesiastical activities, to remain a spiritual, vital, independent church. Only after this is done can a church receive aid for its institutions and projects without danger to its own moral integrity and independence of action." (Article II, Section 2)

* * * * *

An Evangelizing Church (Pp. 45-49)

Areas of Agreement

(P. 46) The evangelistic thrust of this church will express itself in the following forms: Every Christian is an evangelist; evangelism will be the center of the life of the church as its witnessing members penetrate, both in depth and in extent, into the environment in which it is set.

Things Left Unsaid

But what is the key to successful witnessing and evangelism?

The Korean church and mission practice can supply one important answer: a simple, comprehensive system of Bible study practiced in Korea for decades. There was

personal Bible study,
group Bible study under local laymen,
district Bible conferences,
winter Bible conferences,
and (later) Bible Institutes -- institutes out in the hinterland where the church is, providing the local churches with opportunity as a whole to study the Bible and thus to be motivated and equipped to share the Gospel.

Here was the secret of witnessing -- and therefore of a vital and fast-growing church, a church of farmers and townspeople who earned their living six days a week but witnessed to their faith all seven days.

Specifics Related to Korea

In proportion to the decrease in Bible study and to the increase in the number of paid ministers and evangelists (even though paid by the Korean Church itself), the individual Christians have lessened their zeal of personal witness.

Areas of Agreement

(P. 46) Certain groups such as students, industrial workers, farmers, etc., do constitute a special challenge to our churches today.

(P. 36) "Many of the churches have directed this evangelistic effort to individuals apart from the communities in which they share. The church must rediscover that these communities beginning with the family, have a place in God's redemption..."

Things Left Unsaid

In seeking ways in which the church may reach out into these special areas, care must be taken neither to segregate them into isolated groups, nor to alienate them from the local church.

Christians who by the nature of the demands on their time are usually increasingly isolated from warm direct congregational life in any church which through the years can be their church home -- missionaries, Board executives, professors and most ecclesiastical administrators, among others -- should be particularly alert to the fact that for most men and women the surest base for Christian growth and fellowship is the local congregation.

For this reason, rather than emphasizing student and industrial and class churches -- "All endeavor in mission and nurture should be directly related to the life of the ongoing church at the congregational level."

* * * * *

Service Through Educational Institutions (Pp. 55-56)

Areas of Agreement

(P. 55) "The question we face with these institutions is not simply whether they are doing a good job, but to what extent they make it possible for the church to do the right thing at the right time in its obedience."

Things Underemphasized

Service is an integral aspect, but not the fundamental aspect, of Christian schooling.

Where educational institutions have had humanitarian service as their primary justification, and the training of leaders for society as their direct goal, the practical results in the vitality and numbers of the leaders raised up for the church has fallen far below the results obtained where education has by policy been for believers and their children, in schools staffed entirely by Christian teachers, with the training of leaders for the church as their direct goal -- not necessarily paid ministerial leaders but also strong lay leaders in the church and community.

Areas of Agreement

(P. 56) "In the past, churches and missions have often depended upon these institutions to do a good part of the job of Christian education for the church."

Things Left Unsaid

In proposing to turn over educational institutions to governments, has consideration been given to the following advantages in the existence of church-related schools?

1) Because Christian character and personality development is difficult for a large institution, the small private school can be a most important factor in the life of a nation.

2) Where Christians are in the minority, not only church leadership, but Christian leadership elsewhere -- business, industry, politics, etc. -- need an educational environment strongly influenced by Christian faith and community.

There is a vital place for specifically Christian institutions of education; most especially in a non-Christian nation.

Is the case made for church-related schools and colleges by the United Presbyterian Board of Christian Education valid only inside the borders of the United States?!

* * * * *

Service Through Medicine (Pp. 58-60)

Areas of Agreement

(P. 58) "Does the existing medical work represent a genuine service outreach by the church into the life of its community at the point of health and medicine?"

"How can the church in any country best fulfill its healing ministry within the limitations of its resources?"

Areas of Disagreement

(P. 58) "...the most important single concern of the church should be the development and orientation of a missionary vocation among Christian doctors."

Things Left Unsaid

As in education, so in medical work, humanitarian service is an integral aspect, but not the foremost aim, of Christian medical work.

Through hospital work there should be a ministry to men's souls as well as to their bodies; and warmly Christian medical institutions offer the most effective training ground for Christian doctors and nurses.

Things Left Unsaid

We believe that this is an important concern, but not "the most important single concern."

It is particularly important for doctors and teachers who work in non-Christian institutions.

Areas of Disagreement

(P. 59) "The major task before each church is to discover how to be free from the burden of inherited institutions..."

Areas of Agreement

(P. 60) "The reduction demanded in the proportion of personnel and funds now dedicated to educational and medical institutions is the first indispensable stage by which the Commission and related churches will be free to develop new expressions of Christian service and evangelism..."

Areas of Disagreement

(P. 59) "...independent boards, composed largely of Christians."

* * * * *

The Task Now for the Churches Together (Pp. 61-92)

Areas of Agreement

(P. 61) In the recent period in history "it became evident that the mission of the church could no longer be conceived as the responsibility of some churches in some countries, but that all churches in all countries... were all equally challenged to missionary service."

Areas of Agreement

(P. 62) "For Jesus Christ is the basis and content of the church's unity just as He is the basis and content of its mission."

Things Left Unsaid

We cannot believe that this is the "major task" before each church in this area of its life!

Things Left Unsaid

Wherever the primary purpose of a large existing medical work is simply to improve the health of the community, we agree that Commission financial involvement in it should be reviewed and reduced, just as we agree that the same principle should apply to educational institutions whenever their primary purpose is simply to improve the educational level of the community.

Things Left Unsaid

Only Christians should be on the boards of Christian institutions.

Things Left Unsaid

For some churches and for some Christian leaders this was a new discovery.

For other churches, such as the Korean Church, the universal Christian obligation to mission has been recognized from the beginning.

But a church cannot learn responsibility for its mission at home or abroad if some other church subsidizes it or its missionary enterprise. The subsidizing church, in mistaken good will, succeeds only in drowning out that very responsibility which it seeks to nourish.

Areas of Disagreement

(P. 63) "In this sort of unity this Christlike unity of the Church which will answer really human needs all 'churches' will find their proper place not in some democratic system guaranteeing the rights of each, but in a common **surrender** to the Lord of the Church."

(P. 45) "Church polity should not be a major obstacle to church unity."

Areas of Disagreement

(P. 64) "Mission in unity implies for the churches and the Christians to be ready to surrender what is most precious to them in their personal and collective life; self-sacrifice, rather than striving after prestige and power, should be their way of life."

"Ultimately churches should be ready to surrender in the greater unity of a united church and for the sake of their mission, even those riches which have been most valuable in their mission work."

"The heritage which each church possesses is not something to be clung to selfishly, but rather a gift to be offered in the greater unity of the church for the sake of its mission."

Things Left Unsaid

We would be shocked if this means that the principle of a democratic system in the life of the church of the Living God is dismissed to the dusty shelves of history. It is true that without surrender "to the Lord of the Church" no system of church government can serve Him; but we believe that a democratic system in a church's government, understood and followed, gives that church its best chance of making such a surrender to the Lord of the Church. Presbyterian polity is a major and a greatly needed contribution to the church's one fundamental and inevitable problem of how to discover the leading of the Holy Spirit, the will of God, the mind of Christ.

Things Left Unsaid

Bear in mind that church unity does not necessarily mean organizational unity. There must be spiritual unity.

And in any case, organizational unity is not the only Good, nor is it a Prime Good which must take precedence over other values.

It is misleading to imply or state that self-sacrifice and surrender are to be identified only with unity in a united church. Striving after prestige and power are likewise possible in a united church.

An Advisory Study here urges that even the best of a church's heritage, including those things which have stood the test of time and been proved most valuable for mission itself, should not be kept if they constitute an obstacle to unity.

Consideration should be given to these propositions:

In human life not all good things are compatible;

Not all things are subject to synthesis towards some higher level; Diversity may have a value in itself; Diversity may be the only channel capable of sustaining certain diverse values.

We feel that a united church would not in all cases be worth sacrificing the contributions of the Presbyterian and Reformed systems and the values of diversity.

Areas of Agreement

(P. 66) "It is generally recognized that relationships between mother and daughter churches go through three stages: dependence, independence and interdependence. These stages are interpenetrating in normal growth.

"Where authentic selfhood has not yet occurred, it must become the first step toward a mature relationship in which younger and older churches share together in their mission to the world."
(Paragraphing added)

* * * * *

Things Left Unsaid

We believe that these three stages may be gone through only when authentic selfhood is defined as being a church which is self-supporting, self-governing, and self-propagating.

Useful interdependence should not undercut the independence of a church; a better concept is "interrelatedness."

The Unfinished Task of Integration (Pp. 66-67)

Areas of Agreement

(P. 66-67) The Commission is challenged "out of this changed relationship to discover how the two churches could engage together in mission."

(P. 67, Paragraph 4) "We believe that.....the forms which integration takes organizationally should be re-examined."

Specific Proposal

While six suggestions are offered on pages 67-69 for study by the Commission and related churches, we feel that no concrete and practical pattern is suggested within which two independent churches may engage together as partners in mission.

On the basis of five years of actual experience working in Korea under the Mutual Agreement between the Commission, the Mission and the Church, we wish to suggest this Mutual Agreement as such a concrete and practical pattern, which might well have been noted in the Advisory Study and which should be provided for in the Commission's Manual.

We suppose that the fact that Dr. Pyung-Kan Koh was unable to attend any of the meetings of the Advisory Study Committee accounts for its omission from An Advisory Study.

* * * * *

The Use of Funds (Pp. 70-73)

Areas of Agreement

(P. 70) "Dependence upon funds from abroad may even become a major hindrance to the missionary growth of a church. Few things are more urgent in the mission of the church today than an honest confronting of these problems."

(P. 71) "Attainment of a pattern of life adapted to its environment normally implies that a church can care for its worship, its teaching and pastoral ministries, the basic training and support of its ministers, some form of outreach in evangelism and service, and a minimum of church administration.

"Where this has not yet happened, the church is estranged from its environment, and lives in a constant state of insecurity, fearing the day when outside sources might be cut off."

Areas of Disagreement

(P. 72) "2) Every effort should be made to guarantee to each church a certain amount of money for a given number of years....., so that the church may know in advance what it can count on."

"3) ...As the receiving church assumes more responsibility in determining what the frontiers are on which it must be engaged in mission..."

Things Left Unsaid

Care should be taken to use money for the purposes for which it was raised.

Things Left Unsaid

We question the procedures outlined in the three paragraphs on pages 72-73.

At any level from congregation to General Assembly, to put a church into the position of being a Receiving Church may deform, paralyze, corrupt and eventually kill it.

To ask one church to receive the operations of another church is to inject dependence into it. It aggravates the points of friction between the two churches rather than solving the problem of their relationships.

The pattern of church sending to church is equally destructive to the basic concept of Mission itself. In a world where 95 out of 100 people are astray from our Master's fold, it would be a perversion of the Christian mission to turn it inward upon the Christian community until even our United Presbyterian General Assembly's great Division of Ecumenical Mission becomes basically just another piece of machinery for assisting other members of the ecumenical family.

We feel that the more promising pattern is that the two sister churches cooperating in mission should rather address themselves through a Department of Cooperative Work to their shared tasks of mission in the land in which they are cooperating.

We believe that the secret of self-respect for national churches lies neither in their being given amounts of money, nor in machineries by which they can make requests for grants of money, but rather in that they should stand on their own feet and promote their own programs of Christian service and mission, however small, as the expression of their own spiritual resources and the sacrificial dedication of their own substance.

Cooperation in common tasks enables two churches to share in mission and service without the destruction of either; giving and receiving, between churches, strikes at the roots of both.

Specific Proposal

The Mutual Agreement with its Department of Cooperative Work provides a pattern of integration which frees the national church for authentic growth.

* * * * *

Changing Patterns of Service (Pp. 73-94)

Areas of Agreement

(P. 73) "The generalized use of the word 'Fraternal worker' means that the missionary connotation is lost and with it a most important and central concept."

Areas of Agreement

(Pp. 48, 74-5) "It is of the utmost importance" to "maintain this distinction" "between a general vocation of service to another church or peoples, and a more specific missionary vocation."

Things Left Unsaid

There is a further important distinction: the distinction between these two vocations and that of those who are fetched from one place to another under the concept of page 77, "exchange of ecumenical personnel."

Where (p. 77) "exchange of ecumenical personnel" hinders the development of, or becomes a substitute for, a church's shouldering its own responsibilities in Mission -- either in sending out its own people or in supporting them with its own funds -- it is antagonistic to and destructive of mission.

Areas of Agreement

(P. 77) It is important to have "attainment of selfhood as an indispensable step toward mature relationships in shared responsibility for mission..."

Areas of Disagreement

(P. 78) "...the missionary goes to be a servant of the church."

Areas of Disagreement

(P. 78) "Increasing" reliance on "short-term involvement" in "projects ...usually of short duration" is a "priority."

Areas of Disagreement

(P. 79) "We....suggest that the Commission study the value of a plan whereby missionaries would be appointed for a period of perhaps ten to twelve years, with the understanding that this is the period of service which they would give to this particular ministry. At the end of that time, those who have a special gift

Things Left Unsaid

Dr. Theophilus Taylor is correct in saying (in private conversation in Seoul, Korea) that the answer to the problem (p. 77) of attaining this selfhood is not in a reduction or a scattering of the missionary force. It is rather in the attitudes of the missionaries making up the force, the policies they embrace, and the methods they use.

Things Left Unsaid

The primary missionary call is to be a servant of Christ. The missionary goes to proclaim Him as Saviour and Lord of dying, sinful men; to baptize them and teach them all the things Jesus has commanded.

Things Left Unsaid

Dr. John Coventry Smith (Presbyterian Life, October 1, 1960, p. 24) is more accurate when he says that "[life-time] missionaries will continue to be the backbone of the Church's work abroad..." "Increasing" reliance on "short-term involvement" in "projects ...usually of short duration" cannot in the long run cope adequately with the massive and complex resistances to Christian faith and life found in overwhelmingly non-Christian societies.

Things Left Unsaid

This suggestion of An Advisory Study seems to be based on a radically different concept of the call to mission. We favor the increased use of short-term missionaries, but feel that priority should be given to full-time missionary service. The vocation of the missionary, like that of the pastor, is usually a lifetime calling, and

for this work should be invited to serve for a longer period, perhaps for life."

Areas of Agreement

(P. 81) The Commission should avoid the "ill effects of unilateral approach to mission..."

Areas of Disagreement

(P. 82) "This can express itself in a variety of ways. The Theological Education Fund is an example..."

Areas of Agreement

(P. 83) "We believe that the regional secretaries should spend more time on the field."

real benefit can accrue from the very fact of lifetime commitment. From a practical standpoint, the problems of language and culture are especially difficult during the earlier years of service, and a missionary's effectiveness often redoubles through the years as he overcomes these obstacles.

Specifics Related to Korea

In championing the wider ecumenicity, it is imperative to take heed how we treat those who are already most closely associated with us in multilateral ecumenical endeavor.

Specifically for Korea, the United Presbyterian Church can hardly attract the distant into ecumenical fellowship if we hold or demonstrate a dominating attitude towards the Australian and Presbyterian U.S. churches and their missions with which we have been working for over half a century.

Things Left Unsaid

The Theological Fund as actually implemented includes certain examples of how not to go about the task of strengthening seminaries.

The procedures of the TEF in Korea did not make proper provision for consultation by the churches, or consideration by the Seminary faculties.

This is not to engage in debate upon the Fund itself, but to suggest that instead of setting it up as an example to be followed, we should study it in its strengths and weaknesses as part of an exploration of the multilateral approach.

Areas of Agreement

(P. 83) "...our relationships must be constantly renewed in order to free us for mission, that they not become means of ecclesiastical control which can hinder mission..."

Specifics Related to Korea

The Department of Cooperative Work represents a practical renewal which frees both American and Korean churches for this mission.

At the same time, Christian work in Korea has suffered from constant upheaval for 30 years. One of the most helpful contributions that could be made at the present time would be to have, for the first time in decades, a relatively stable period in church-mission relationships.

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Developing the Wider Relationships (Pp. 84-92)

Areas of Agreement

(P. 89) "The Roman Catholic Church is outside the ecumenical movement of which we have been speaking. Its own conception of the unity of the church does not....leave any possibility of hope of reunion with other churches ...Reunion can only take the form of a return to Rome."

Areas of Agreement

(P. 90) "The Roman Catholic Church, like other churches, is going through a very deep biblical and theological renewal which cannot but lead to a great many changes in its life and notion."

Areas of Disagreement

(P. 90) "It is impossible to overestimate the missionary significance of such conversations and cooperation."

Areas of Disagreement

(P. 91) "The mission of the church is considered by them [Independent and Sectarian Groups] essentially as an effort to bring out of a world destined to damnation as many souls as possible, any concern with the social and political responsibility of the Christian is considered as marginal to the mission of the church."

Things Left Unsaid

However, the steady trend of much theological development in the Roman Catholic Church has been to developments such as the infallibility of the Pope, Mariolatry, and so forth, which make reunion with Rome not more, but less likely.

Things Left Unsaid

If the information reaching us is correct, we feel that the case for cooperation with the Roman Catholic Church has been overstated in An Advisory Study.

Things Left Unsaid

The unfortunate use of pronouns here seems to imply that the saving of the lost is not our primary objective in mission; whereas this is our primary aim. The political and social aspects of life are all a part of this central task, but they are not central in themselves.

Areas of Agreement

(Pp. 83-84) "The development of the missionary character of the whole church is the most important part of the task of the Commission..."

Things Left Unsaid

We suggest that the best method the Commission can employ in this is to concentrate on its responsibility to challenge, train, commission and send out for lifetime mission service not a handful but thousands of the best young men and women our church has -- as ambassadors of Christ to lost men in a lost world in need of total redemption.



ARE YOU CHAIRING
OR DEBATING

COMMISSION ON ECUMENICAL MISSION AND RELATIONS
475 Riverside Drive
New York 27, New York

June 1962

Dear Colleague,

You also may have sat on display on the backstage bleachers while the Standing Committee made its report to General Assembly. I began this letter just after such an experience with the 174th General Assembly, meeting in Denver, Colorado. Perhaps "display" does not mean all it should in such a context. Dr. D. T. Niles reminded us over and over again at the Assembly that we Christians are visible evidence of God's love for man; and in the setting of a General Assembly we missionaries, fraternal workers, fraternal delegates, and staff are a part of the visible evidence of the United Presbyterian Church in mission.

The central emphasis of our report was under the heading, "Developing New Strategy," where we presented the Advisory Study to the Assembly. While this may seem two years old to most of us, it is new for the greater part of the U.S.A. John Smith explained what he feels to be the main idea of the entire study. It is that wherever a group of believers in Christ come together in a worshipping community, the Spirit of God provides them with all the gifts of witness, service and growth which, if recognized, trained and used, will be adequate for that time and that place. "This is a simple statement," he said. "But as you understand its true meaning you will see that it involves us in a new understanding of the ministry and of the structure of the church." John also promised to send a copy of the Advisory Study to each Commissioner, and he invited their individual written responses. He may have a thousand additional letters to answer during the next few months!

Not Policy

The Standing Committee at the Assembly made it clear that the Advisory Study Committee Report is for study and that none of its recommendations have become policy. The Advisory Study

Committee itself recommended that any policy changes must grow out of study by the church, and this means the church in all parts of the world. This continues to be heavily emphasized because some have interpreted what they read in the Advisory Study as "the new policy of the Commission," and consequently feel unsettled. We are reminded at almost every discussion of the Advisory Study that each one of us is to take our full share of study, discussion, planning, and prayer regarding Christ's mission in that part of the church where each of us has responsibility.

Actually, this is happening in a great variety of ways. In the letter of December 1961, we listed conferences set up by the churches in Latin America, Africa, and Asia to study the document. The steady flow of correspondence indicates a considerable amount of individual study. Letters from our colleagues range from a two sentence comment to fifteen pages of carefully reasoned evaluation. We believe that through such dialogue we become more aware of what God wants of us. No one yet knows what policy will develop, but whatever comes, we are expected to contribute our part.

Semantics of Oikos and Ecumenical

One good reason for the procedure we are following is that we need, first of all, simply to understand what it says. A reply to our October 1961 letter in which I referred to the new terminology, comes from Ken Foreman in Korea.

"There are two very good reasons," he writes, "why Christians are likely to miss the boat if they fancy that lugging words like ecumenical and oikos into the English Christian vocabulary for hearthside use is the same kind of proposition as the introduction of words like astronaut, dacron, and polyethelyn is.

"The first is that outside the church these technical terms come in attached to an object. They do not precede it. What the term means is never in doubt because it is always attached, glued to the visible, concrete object.

"The other reason is that the new term is coined for a new object in technology, rather than replacing a well-worn household word which has long been associated with daily life. Hebdomadal is a poor bet to become a heart-word partly because we have some close associations already with the word weekly. But such phil-

osophers, professors, administrators as move in closed interlocking orbits apparently have no trouble convincing themselves that this kind of jabber is just the thing to set the heart aflame around the world. For the man who thinks that the word 'koinonia' is a better word than 'fellowship,' most of us just weep for him.

All agape. Sincerely, K. J."

A layman, who is a member of the Commission, also wrote about the theological terminology of the report.

"There was some discussion," he wrote, "about confusing the layman with the new terms such as 'Oikos' and God's 'Yes,' and 'First Fruits.' I would like to say that I like these terms. They are almost central to the new meaning that comes to me in this section. To me the terms were explained in the text, but I suppose there are some who would need further explanation and discussion before they accept that. There are also a few who will find them a useful reason for resisting the study."

God's yes and oikos

Louie Grier writes from Japan about his early misgivings regarding the Advisory Study. "Some of you may recall my reservations voiced at a Furloughed Missionary Conference at Stony Point before the Committee's first meeting. I thought the Commission had a gift for conducting reports and conferences that confirmed directions already set. I was afraid such a study would do little more than echo present thinking.

"I was wrong. This is an outstanding document. From the start the biblical and theological foundations are impressive. The first thing I did was to order five of the solid books on mission listed in the bibliography and all published since we have come back to Japan a year and a half ago. Next I proceeded to write an Advent sermon in Japanese on 'God's YES pronounced upon the world.' Brother, that was a tough one. The Japanese words for 'Yes' and 'No' do not seem to come off at all well. The universal reluctance to let our 'yes' be 'yes' and our 'no' be 'no,' is bedded right into the Japanese grammar. There is no clear-cut future tense as over against probabilities. And the Japanese 'yes' tends to be assent to the other person's opinion, rather

than affirming the truth itself. (Example, 'Won't you return?' 'Yes, I won't.' English: 'No, I won't.')

"In Part Two everything turns on a repeated use of the term *oikos*. This becomes the report's most timely contribution to the church in Japan, for the Kyodan's current study of its own mission has come up with the crucial term 'Dendo-ken' (also untranslatable into English). It means 'the sphere of evangelism.' It is not quite the American 'larger parish' where the church's ministry conforms to the needs of the community; nor the European 'parish' which is the established church's ecclesiastical equivalent to the civil community. But in all cases the shape of the church is determined by the vessel into which the Gospel treasure comes. Season's greetings. Louis Grier."

The Missionary "Gift"

An objection to the emphasis upon the missionary calling is stated by Elwyn A. Smith, Professor of Church History at Pittsburgh Theological Seminary. He identifies this objection as the "one negative to register" as he speaks with appreciation for the rest of the report. Then he proceeds to butcher this 'sacred cow.'

"The one point to which I wish to direct my criticism may well be a sacred cow; I suspect it is. But many sacred cows were slaughtered in this report. I was amazed that this one escaped the butcher's knife. I allude to the 'missionary gift' so repeatedly defended. It is chiefly defined on page 48: 'The concentration of the missionary intention in certain persons....one of the gifts which the Spirit manifests in every age and in ever new forms.' The missionary 'is one who is possessed of a divine passion to see the Gospel penetrate into the lives of men to the ends of the world and to see all the world united in Christ... (he) feels the call constantly to go out from his own particular *oikos* to those beyond, and lives in holy discontent and restlessness because of this calling.' This last point is especially emphasized. This special gift is apparently found at its finest in the missionary who identifies himself for life with a foreign culture, although it is conceded that the 'missionary gift' may really exist in a person who stays 'a short period of time.' The report insistently returns to the distinction between those possessing this extraordinary gift and the rest of us.

"The whole notion of a missionary gift is a garble. It unavoidably *does* establish a hierarchy of value. If it is a matter of a gift of the Holy Spirit, then what kind of a gift? Functional? Men are called to all sorts of functions in all sorts of places. They can discharge a given function in different places or several different functions in a single place. Men often have several kinds of gifts; others have but one. If 'gift of the Holy Spirit' means a peculiar conviction and binds a man loyally to a given job and qualifies him to do it, he may do that kind of job all over the world. Does he have the 'missionary intention' when he is abroad, but not when he is at home? Is it impossible for men who have not resided overseas to have the gift that makes a man into a true missionary?

"There is absolutely no biblical basis for a 'missionary gift.' It is a carry-over from a period of missions which the Advisory Study argues has to be left behind. Why this extraordinary care to preserve a theoretical notion that is as poorly grounded as much of the rest of the paraphernalia of 19th Century missions? I think it must be fear of inability to recruit unless you are able to confer special spiritual status.

Yours, Elwyn A. Smith"

A Disturbing Experience

One of the Commission members wrote, "Reading the Advisory Study is a very disturbing experience." All of the Commission members and all of us on the staff in the U.S.A. were requested to write a 1500 word paper on "What the Advisory Study means to me." These responses, some of which I have already quoted, are as interesting as the study itself, and I hope this rapidly growing correspondence may soon become compiled as a supplement. If you have not yet sent in such a paper, we hope you will do so soon.

Well, this Commission member goes on to say, "those of us who have been brought up in a great missionary church, as ours is, have certain 'built-in' images which are very firmly lodged. We have been nursed from the cradle with a quality of literature, visual equipment, personality, and attitude which makes us quite misty, if not always Christian, about our 'magnificent response' to the Great Commission of Christ. If I, a neophyte, suffer from the sudden shock and the quake generated by this brave, bold,

Advisory Study I wonder how profound the disturbance must be for those who have been deeply rooted in the mission and immediately identified!"

Dr. Charles Forman, Acting Dean, and Professor of Missions, Yale Divinity School, evaluating the Advisory Study for the April meeting of the Commission, said that "the elements in the report which make us in the West most uncomfortable give the report its greatest validity - making it truly an expression of the practical tensions of our time."

The Man-In-The-Middle

We may be disturbed by a kind of tension which experience and conscience tries to reject; the tension of what Ed Fairman calls the role of "the man in the middle." Ed was in the Federal Republic of Cameroun for two weeks in March and April visiting churches and pastors, schools and teachers, hospitals, and doctors. "Sooner or later, without fail," he wrote, "the conversation turned to the national church and its independence, the American mission and its integration, and the future relationships of both. Toward the end of my stay in the city of Douala, at dinner one evening with Pastor Makon and two of his elders, a question burned on my lips, a question which had waited till now for the right moment. I asked Pastor Makon, "What does the Cameroun Presbyterian Church want of the fraternal worker?" Pastor Makon passed my question on to his elders. No one spoke for several minutes; then the discussion waxed warmly among themselves in the Basa language. Finally Pastor Makon answered earnestly, 'In the Church, we want from the fraternal worker what the Cameroun Government wants of the Frenchman. We want advice, counsel, training, and objective criticism, *but always behind the scenes*. We want the Cameroun church to be the only one seen as we meet the world or make decisions.' If this opinion is general, and there is every reason to believe that this is so, his words portray the present-day dilemma of the western missionary. He has become the 'man-in-the-middle.'

"Traditionally, the missionary has been the 'man-in-the-middle' in a different sense. He has always been the symbol of the unity of the church across all man-made boundaries, and the primary agent of the church at home to a non-Christian people abroad. But now he occupies, not a primary position but a secondary one, not a position of security but one of tension. The new

position and the tension arise because of varying and uncertain conceptions about the meaning of 'integration.' ... To the church at home, integration is accepted as a policy without clear direction as to how it is to be carried out. The missionary, the 'man-in-the-middle,' must work things out and bear the pain to bring about the new relationship."

Ed speaks of the need for the church in the U.S.A. to really understand this tension and all the social and international factors to which it is related. He continues, "Today, Christian work abroad calls for the 'man-in-the-middle' to be a pioneer, a deeply convicted and rugged Christian who will break ground on the frontiers of human relationships which are every bit as difficult and dangerous as were ever confronted in the physical frontiers by our 'fathers' in mission. Let him at least live in his lonely position, sustained by our understanding that the old mission ways are no longer tolerable in this changing world, strengthened by our contrition at the past assumptions we had made about the inferiority of some men, comforted by our intelligent prayers for him, for the church at home, and for the young church in these dynamic and troublous times."

Required Reading for Ruling Elders

Another Commission member states that "this report should be made required reading for at least every Ruling Elder in the church. I should think if it were, and every elder brought an open, unbiased mind to the reading of it so that the Holy Spirit can get in some goodicks and be permitted to drive the bulk of it home, we would come on as the church dissatisfied with the old, eager for the new day in mission; the church that would increasingly seek to relate itself redemptively, creatively to the time; and the goals set by the General Assembly for General Mission giving would not long remain as maximum but perhaps minimum expectation and participation from each congregation."

There is a common conviction that the Advisory Study has just as much meaning for the church in the U.S.A. as for the church in any other part of the world. It is for this reason that we are sending it to every Commissioner at the 174th General Assembly.

The Expendables

Evaluations of the Advisory Study are very frank, both at points of agreement and disagreement. Jim Phillips, in Japan,

writes that "the appearance of *An Advisory Study* is or ought to be a turning point in our missionary strategy..." and that "the Study has opened the door to careful and devoted reflection in our...work as a whole and on our individual roles in that work." He then summarizes what he feels to be weaknesses in the Study as five expendables. The church's history is treated as expendable by default of not having adequately dealt with it as an important factor in our present situation. Presbyterian tradition is treated as an expendable by not having been considered as an important part of our heritage providing the set of values within which we now live and work. Christian institutions (schools, hospitals) are largely described as expendable by the Study. The missionary is implied to be expendable by the negative evaluation stated and the positive evaluations left unstated. The pursuit of excellence (high competence) is made expendable in the emphasis upon flexibility, short tenures, and "man-in-the-middle" roles.

Personnel Implications

Dick Drummond, also in Japan, writes that "the most serious implication...is that the implementation of the program and practical measures which it advises will mean...a lessening of the number of (missionary) personnel on the field and in some cases a complete withdrawal... While an expanded role is envisaged for the Christian layman in both the younger and older churches, the church in organization, or our Commission in particular, would seem to have a considerably reduced role in the future."

He points out that the church in most parts of the world is still a very, very small minority, and that relationships to such minority churches must not absolve us from our missionary responsibility to the billions of persons without Christ. One intriguing suggestion of Dick's is that the "independent" missionary may be more able, in these new situations, to "strengthen the momentum of the total Christian witness." This suggestion points us to additional study of the role of "confessionalism" in contemporary missionary responsibility - also touched upon by the Study.

"It is one thing if the national church demands a certain structural form as a condition for cooperation," he writes. "It is quite another when older churches, in anticipating what they think are the needs in autonomy of the younger churches,

propose and sometimes insist that all activity involving missionary personnel from overseas should be controlled by and effected through the organization and program of the younger church, even though the latter may not have requested or even expected such limitation. In any case, the result has often been to create an impasse by asking a national church to do that which it is emotionally and organizationally unable to do and thereby to restrict the use of foreign personnel to channels of activity that are not in proper proportion to the total needs of the country."

Profound, Sound, Significant

More than a hundred papers and letters evaluating the Advisory Study have been received in John Smith's office. The general feeling may be expressed in the words of Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York. "My considered judgment is that this is the profoundest, soundest, and most significant document of its kind on the World Mission of the Church within my memory. Moreover, the greater part of it is no less applicable to the church in this and other countries than it is to the life and work in the younger churches." Dr. Van Dusen also has comments regarding weak spots, which we have already seen that most serious readers have.

A member of the Commission whose name I do not have writes that:

"Much of the new strategy proposed here is just as needed for churches in this country as for mission work. The house church, communities of faith, mission within the oikos, the lay apostolate, specialized ministries - this sort of creative new approach is increasingly proposed for our American churches in conferences and literature - but is not actually very largely tried. There might be some caution in not running too far in advance of experience. The stronger churches have the better chance to experiment, though they may be less willing..."

"The most heartening thing about this splendid Advisory Survey Report is its evidence that our Commis-

sion is not too confined to the past or unaware of the future. It is a refutation of some of Parkinson's most cynical laws when a bureau can take so unbureaucratic a look at itself. To me it gives reason to believe that in this twentieth century winter of man's expectations, a springtime of the spirit is still stirring in Christ's Church."

Another Commission member relates the Study to what he calls the "Responsibility for Response."

"After this kind of re-reading," he writes, "I get for the first time the overpowering sense of participation in a great and mighty continuous movement. A movement which began on that early day when our Lord told the disciples, 'As the Father sent me, so send I you.' A movement which continued because of the 'Driving Wind of the Holy Spirit' and to this very day depends on this same Power. I would covet for all who read the Study the same impact and the resulting joy which has been mine in the realization of participation in the Sending Movement.

"The Study makes clear the development of this movement from 'Sending' to 'Gathering' to 'Community.' We are One! Some of the insights on Unity which run like a crimson thread throughout the Report are very valuable because they are from observations of actual life experiences of the churches. The sorrow of separation is shown as over against the richness resulting from the Gathering of God's children for Witness and Service."

Still another Commission member says that:

"The Report may stand as an historic document in its own right, but its true value will be wrought out in an honest and valorous attempt to walk in its light. A map is an intriguing document. A journal of a perceptive traveler is more interesting still, but neither can measure up to the joy and achievement of the explorer who takes both the map and the journal and puts them to use. May this be our experience in the months ahead...."

Knowing that this letter must be terminated, I almost wrote, "in conclusion" at the top of this. "In continuation" is better, for the dialogue aroused by the Advisory Study will continue a long time. It has been extremely difficult to write this letter because of the volume of correspondence, and because of the depth of some of the thinking in that correspondence. Only the bare ribs of thought have been quoted, and this is often an injustice to those who take part in the dialogue.

The dialogue is going on. That is important. John Smith, replying to Dick Drummond, said, "It seems to me that in the kind of a world in which we live, missionaries and the missionary movement are under pressure and often are accused unjustly. But, nevertheless, this is the kind of criticism that we must expect to receive and we must meet it constructively. I know that the Advisory Study Committee has made some assumptions that in my opinion are not correct. I have a considerable list of weaknesses in the Advisory Study Committee Report which at some point in the future I will begin to share, but at this present moment I am trying to listen to what they have to say to us and not try to refute them without having made sure that I understand all that they are trying to say."

The Advisory Study and the General Assembly

It may well be that the most important event at the General Assembly was our promise to send each Commissioner a copy of the Advisory Study. If the dialogue begins to take place in every community and congregation from which the delegates came to the Assembly, well, it is too early to predict what may happen!

The Assembly expressed an interest in an important sector of its mission in the election of Marshal Scott as Moderator. Marshal is founder and director of the Presbyterian Institute of Industrial Relations. He has also served on special assignments in Japan, Mexico, and Europe as leader for seminars on Industrial Evangelism. He will be with the church abroad again this year as a part of his Moderatorial duties.

The prayer fellowship of missionaries, fraternal workers, fraternal delegates, Commission members, and staff was a deep experience again, as always. Led informally by John Smith, our prayer concerns reached around the world, including you. We closed that hour in unison, praying together the prayer used at the conclusion of the World Council Assembly in New Delhi:

"We confess Jesus Christ, Savior of men,
and the Light of the world;
Together we accept His command;
We commit ourselves anew to bear witness
to Him among men;
We offer ourselves to serve all men in love,
that love which He alone imparts;
We accept afresh our calling to make visible
our community in Him;
We pray for the gift of the Holy Spirit
for our task."

Very sincerely,

A handwritten signature in dark ink, reading "Archie Crouch". The script is fluid and cursive, with the first name "Archie" and last name "Crouch" clearly legible.

Archie R. Crouch
Editor

大韓예수教長老會 合同側 合同案

茲 慶北老會의 兩側合同委員들은 우리大韓예수教長老會가 分裂의 傷處를 잇고 再合同하는데 合意를 보았으며 今般 兩總會가 任員改選을 한후 即時 本案을 討議하여 合同委員을 選出하기를 希望하는 바이다 또한 諸人들은 左記와 같은 合同의 原則에 合意하는 바이다. 그러나 이는 우리는 앞으로 總會서 成立되는 合同案에 順應할 것을 宣明하는 것이다.

合同의 原則

- 一. 우리는 웨스터민스터 信條를 固守하며 칼빈主義正統神學을 保守한다
- 二. 우리는 WCC脫退를 再確認하고 이를 通告하며 WCC의 에쿠메니칼運動(容共, 自由神學, 單一教會的運動)을 反對한다 또한 ICCC에 不加入은 勿論 이와 友好的關係도 맺을수 없다
- 三. 우리는 宣教會(兩總會에 屈한 모든 宣教會)에 對한 歷史的紐帶를 지킨다.

但, 左記의 條件을 固守한다

- (1) (合同側) 宣教師는 老會와 總會委員이 될수없음
(統合側) 宣教會는 韓國教會의 內政에 干涉하지 말것
- (2) 宣敎事業과 宣敎費는 總會에 移讓할것
- (3) 各宣教會는 우리 韓國教會가 純粹한 保守主義로 나가며 WCC와 ICCC와의 關係를 斷絶하면서 內的團結하려는 우리의 態度를 認定하고 그政策에 順應할것을 約束할것

(右条項中三條一項은 未合意임으로 雙方案을 같이 揭示함)

以上

一九六二年 九月十五日

大韓예수教長老會 慶北老會 合同委員

(合同側)		黃 哲 道	黃 奎 錫	孫 啓 雄
金 世 榮	朴 章 東	林 采 允		
盧 在 南	白 仁 奎	李 光 雨		
(統合側)		李 運 衡	李 相 根	曹 聖 岩
姜 仁 求	申 厚 植	洪 大 衛		
金 石 峰	金 炳 旭	李 祥 雨		

Suggestions regarding Rev. Lee Kihyuk's paper on "Some Thoughts for the Progress of the Korean Presbyterian Church."

1. The paper has some remarkable insights into both the condition of the Korean Presbyterian Church and the relation of the missionaries to the church.

We missionaries in turn have failed the church in one great respect. In our zeal to help the church become a self-propagating, a self-governing, and a self-supporting church, we have somehow managed to encourage the attitude that the work of the church and the work of the missionary were two separate things. The missionaries were to carry work until the church was ready to take it over and then the church would take over. This has not been the intention of anyone but we failed to prevent or avoid the development of this attitude.

We must somehow get back to the original purpose of Lake Mohonk and the Mutual Agreement between the leaders of the Presbyterian Korean Church of Korea and the Commission. Rev. Lee should study that document. It was intended to create a partnership between the church in Korea and the church in the U.S.A. represented by its missionaries. It was not intended to turn more power over to the Korean church either in the use of money or the use of the missionary personnel. It was intended to create a partnership in which the Korean church would take the representatives of the U.S.A. church more closely into its confidence and the U.S.A. church through its representatives in Korea would share more completely with the Korean church its plans and hopes. In preparing such a paper as Rev. Lee has written, a thorough study of the Mutual Agreement would have put it in better balance.

2. Rev. Lee has put his skillful finger on one of the great tragedies of the Korean church today. That is the loss of confidence of the congregations in their Presbyteries and General Assembly. But he goes right on to change that subject and to imply that it can all be corrected if the Commission will only send enough money and enough missionaries out to help the church. We feel that neither more missionaries nor more money can correct this; in fact, carrying out Rev. Lee's plan before this situation is corrected might even hinder the more fundamental need of restoring this confidence.

We would like to suggest that Rev. Lee would win the support of everyone to his plan if he would start off with:

- 1) An analysis of the cause for the break down of confidence between churches and leaders as represented in their higher courts.
- 2) Suggestions as to how these causes can be corrected. Offer further positive ways to restore confidence and unity even in that part of the church which still hangs together and with which Rev. Lee and we missionaries are associated.

- 3) An outline of what the church should do during the next 5, 10, or 25 years even though not one penny came, from outside Korea, or even one missionary were added to the present force. Get the officers of General Assembly and General Assembly itself to approve and support this master plan.
 - 4) Finally as a supplement, an outline how much more could be done were the indigenous plan augmented by 1, 2, or 25 more missionaries or \$1000, \$2000, or \$25,000 more subsidy. This part of the plan should be very much submerged with a clear demonstration that the main plan is not dependent on it. That the main plan for the revival of the Korean church will go forward anyway with present resources.
3. The reasoning of ^{the} Rev. ^{Mr.} Lee is based on two mistaken premises, which should be considered in any fresh drawing up of the plan:
- 1) that the church in the U.S.A. has unlimited resources. That all we have to do is ask. And all they have to do is to want to give. That is not true. The Commission has to secure all funds in competition with other departments of the church. For the past ten to fifteen years its resources have not increased. Also, there are many needy places in the world. Many are more needy than Korea.
 - 2) The same thing holds true of personnel. The Commission has found difficulty in even replacing the missionaries who have retired or died. We can be reasonably sure that any request for a large number of missionaries will have to go unfilled because of circumstances, not because of unwillingness to help.

Conclusion:

All of this makes it quite important that the Presbyterian Church of Korea study its own problems, make its own diagnoses, plot out its own cure and its own plan for its future growth and development. In doing this, the Presbyterian Church in the U.S.A. through their representatives in Korea will be more than willing to be partners. We will be willing to be partners in all stages of this program. If the church in Korea really shows a deep concern and desire to do this without any outside aid, we know no better way to prove that the church is worthy of additional aid.

- Ned Adams

